THE

BHAGAVAD-GITA

OR

THE LORD'S SONG

WITH THE TEXT IN DEVANAGARI AND AN ENGLISH TRANSLATION

BY

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FOURTH EDITION

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PREFACE

AMONG the priceless teachings that may be found in the great Hindu poem of the *Mahâbhârata*, there is none so rare and precious as this—"The Lord's Song." Since it fell from the divine lips of Shri Krishna on the field of battle, and stilled the surging emotions of his disciple and friend, how many troubled hearts has it quieted and strengthened, how many weary souls has it led to Him! It is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life. That the spiritual man need not be a recluse, that union with the divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside us but within us—such is the central lesson of the BHAGAVAD-GITA.

It is a scripture of Yoga; now Yoga is literally union, and it means harmony with the divine Law, the becoming one with the divine Life, by the subdual of all outward-going energies. To reach this, balance

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must be gained, equilibrium, so that the self, joined to the Self, shall not be affected by pleasure or pain, desire or aversion, or any of the "pairs of opposites" between which untrained selves swing backwards and forwards. Moderation is therefore the keynote of the Gita, and the harmonising of all the constituents of man, till they vibrate in perfect attunement with the One, the Supreme Self. This is the aim the disciple is to set before him. He must learn not to be attracted by the attractive, nor repelled by the repellent, but must see both as manifestations of the one Lord, so that they may be lessons for his guidance, not fetters for his bondage. In the midst of turmoil he must rest in the Lord of Peace, discharging every duty to the fullest, not because he seeks the results of his actions, but because it is his duty to perform them. His heart is an altar, love to his Lord the flame burning upon it; all his acts, physical and mental, are sacrifices offered on the altar; and once offered, he has with them no further concern.

As though to make the lesson more impressive, it was given on a field of battle. Arjuna, the warrior-prince, was to vindicate his brother's title, to destroy a usurper who was oppressing the land; it was his duty as prince, as warrior, to fight for the deliverance of his nation and to restore order and peace. To make the contest more bitter, loved comrades and friends stood on both sides, wringing his heart with personal anguish, and making a conflict of duties as well as physical strife. Could he slay those to whom he owed love and duty, and trample on ties of kindred?

To break family ties was a sin; to leave the people in cruel bondage was a sin; where was the right way? Justice must be done, else law would be disregarded; but how slay without sin? The answer is the burden of the book: Have no personal interest in the event; carry out the duty imposed by the position in life, realise that Ishvara, at once Lord and Law is the doer, working out the mighty evolution that ends in bliss and peace; be identified with Him by devotion, and then perform duty as duty, fighting without passion or desire, without anger or hatred; thus activity forges no bonds, Yoga is accomplished and the soul is free.

Such is the obvious teaching of this sacred book. But as all the acts of an Avatâra are symbolical, we may pass from the outer to the inner planes, and see in the fight of Kurukshetra the battlefield of the soul, and in the sons of Dhritarâshtra enemies it meets in its progress; Arjuna becomes the type of the struggling soul of the disciple, and Shrî Krishna is the Logos of the soul. Thus the teaching of the ancient battlefield gives guidance in all later days, and trains the aspiring soul in treading the steep and thorny path that leads to peace. To all such souls in East and West come these divine lessons, for the path is one, though it has many names, and all souls seek the same goal, though they may not realise their unity.

In order to preserve the precision of the Sanskrit, a few technical terms have been given in the original in foot-notes; Manah is the mind, both in the lower mental processes in which it is swayed by the senses,

by passions and emotions, and in the higher processes of reasoning; Buddhi is the faculty above the ratiocinating mind, and is the Pure Reason, exercising the discriminative faculty of intuition, of spiritual discernment; if these original words are not known to the reader, the BHAGAVAD-GITA loses much of its practical value as a treatise on Yoga, and the would-be learner becomes confused.

The epithets applied to Shrî Krishna and Arjuna—the variety of which is so characteristic of Sanskrit conversation—are for the most part left untranslated, as being musical they thus add to the literary charm, whereas the genius of English is so different from that of Sanskrit, that the many-footed epithets become sometimes almost grotesque in translation. Names derived from that of an ancestor, as Pârtha, meaning the son of Prithâ, Kaunteya, meaning the son of Kuntî, are used in one form or the other, according to the rhythm of the sentence. One other trifling matter, which is yet not trifling if it aids the student: when Atmâ means the One Self, the SELF of all, it is printed in small capitals; where it means the lower, the personal self, it is printed in ordinary type; this is done because there is sometimes a play on the word, and it is difficult for an untrained reader to follow the meaning without some such assistance. The word Brahman, the ONE, the Supreme, is throughout translated the "ETERNAL." The word "Deva," literally "Shining One," is thus translated throughout. The use of the Western word "God" alike for "Brahman" and for the "Devas" is most misleading; the Hindu

never uses the one for the other, and never blurs the unity of the Supreme by the multiplicity of ministering Intelligences.

My wish, in adding this translation to those already before the public, was to preserve the spirit of the original, especially in its deeply devotional tone, while at the same time giving an accurate translation, reflecting the strength and the terseness of the Sanskrit. In order that mistakes, due to my imperfect knowledge, might be corrected, all of this translation has passed through the hands of one or other of the following gentlemen—friends of mine at Benares—to whom I here tender my grateful acknowledgments: Bâbus Pramada Das Mitra, Gangânath Jhâ, Kâli Charan Mitra, and Upendranath Basu. A few of the notes are also due to them. In the third and fourth editions I have also been much helped by Bâbu Bhagavân Dâs, to whom I add my cordial thanks.

ANNIE BESANT.

NOTE TO THE FIRST EDITION.

It has long been my ambition to place within the easy reach of the English-reading public a cheap edition of the Bhagavad-Gita with the text in Devanagari and an English translation of the same. Mrs. Annie Besant, that warm and tried friend of India whose services to our land it were vain to count, has enabled me to realise that ambition by generously granting the use of her English translation. It is devoutly hoped that this great scripture of the Hindus will find a place in thousands of homes both in India and elsewhere.

Nov. 1907. G. A. NATESAN

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AUM.

THE BHAGAVAD-GITA

THE LORD'S SONG.

FIRST DISCOURSE.

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

Dhritarâshtra said:

On the holy plain, on the field of Kuru,* gathered together, eager for battle, what did they, O Sanjaya, my people and the Pândavas? (1)

सञ्जय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

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* The common ancestor of the contending parties, the Kurus and the Pândavas, in the impending battle.

Sanjaya said :

Having seen arrayed the army of the Pândavas, the Prince Duryodhana approached his teacher,* and spake these words : (2)

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

" Behold this mighty host of the sons of Pându, O teacher, arrayed by the son of Drupada, thy wise disciple. (3)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

Heroes are these, mighty bowmen, to Bhîma and Arjuna equal in battle ; Yuyudhâna, Virâta, and Drupada of the great car.† (4)

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

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* Drona, the son of Bharadvâja.

† One able to fight alone ten thousand bowmen.

Drishtaketu, Chekitâna and the valiant King of Kâshi, Purujit and Kuntibhoja, and Shaivya, bull * among men; (5)

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

Yudhâmanyu the strong, and Uttamaujas the brave; Saubhadra† and the Draupadeyas,‡ all of great cars. (6)

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

Know further all those who are our chiefs, O best of the twice-born, the leaders of my army; these I name to thee for thy information: (7)

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

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* The bull, as the emblem of manly strength and vigour, is often used as an epithet of honour.

† Abhimanyu, the son of Subhadra and Arjuna.

‡ The sons and grandsons of Drupada.

Thou, Lord, and Bhîshma, and Karna and Kripa, conquering in battle; Ashvatthâmâ, Vikarna, and Saumadatti * also; (8)

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

And many others, heroes, for my sake renouncing their lives, with divers weapons and missiles, and all well-skilled in war. (9)

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

Yet insufficient seems this army of ours, though marshalled by Bhîshma, while that army of theirs seems sufficient, though marshalled by Bhîma; † (10)

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* The son of Somadatta.

† The commentators differ in their interpretation of this verse; Anandagiri takes it to mean just the reverse of Shridhara Svâmi, "aparyâptam" being taken by the one as "insufficient," by the other as "unlimited."

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ॥ ११ ॥

Therefore in the rank and file let all, standing firmly in their respective divisions, guard Bhîshma, even all ye generals. (11)

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

To enhearten him, the Ancient of the Kurus, the Grandsire,* the glorious, blew his conch, sounding on high a lion's roar. (12)

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

Then conches and kettledrums, tabors and drums and cowhorns, suddenly blared forth, and the sound was tumultuous. (13)

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* Bhishma.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

Then, stationed in their great war-chariot, yoked to white horses, Mâdhava* and the son of Pându† blew their divine conches. (14)

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

Pànchajanya by Hrishíkesha, and Devadatta by Dhananjaya.‡ Vrikodara § of terrible deeds blew his mighty conch, Paundra; (15)

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

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*Shri Krishna. † Arjuna.

‡ Pànchajanya, Shri Krishna's conch, was made from the bones of the giant Panchajana, slain by him. The title Hrishíkesha is "Lord of the senses." Dhananjaya, the "conqueror of wealth," is a title often given to Arjuna, whose conch is the "God-given."

§ Bhíma; the meaning of the name of his conch is doubtful.

The King Yudhishthira, the son of Kuntî, blew Anantavijaya; Nakula and Sahadeva, Sughosha and Manipushpaka.* (16)

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

And Kâshya,† of the great bow and Shikhandî, the mighty car-warrior, Drishtadyumna and Virâta and Sâtyaki, the unconquered. (17)

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

Drupada and the Draupadeyas, O Lord of earth, and Saubhadra, the mighty-armed, on all sides their several conches blew. (18)

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

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*The conches of the remaining three brothers were named respectively "endless victory," "honey-tone," and "jewel-blossom."

† The King of Kâshi, the modern Benares.

That tumultuous uproar rent the hearts of the sons of Dhritarâshtra, filling the earth and sky with sound. (19)

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

Then, beholding the sons of Dhritarâshtra standing arrayed, and flight of missiles about to begin, he whose crest is an ape, the son of Pându, took up his bow, (20)

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
अर्जुन उवाच ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

And spake this word to Hrishîkesha, O Lord of Earth:

Arjuna said:

In the midst, between the two armies, stay my chariot, O Achyuta,* (21)

* The changeless, the immovable.

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥

That I may behold these standing, longing for battle, with whom I must strive in this outbreaking war, (22)

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

And gaze on those here gathered together ready to fight, desirous of pleasing in battle the evil-minded son of Dhritarâshtra. (23)

सञ्जय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

Sanjaya said:

Thus addressed by Gudâkesha,* Hrishîkesha, O Bhârata, having stayed that best of chariots in the midst, between the two armies, (24)

* The lord of sleep, Arjuna.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ २५ ॥

Over against Bhîshma, Drona and all the rulers of the world, said: "O Pârtha, behold these Kurus gathered together." (25)

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

Then saw Pârtha standing there, uncles and grandfathers, teachers, mother's brothers, cousins, sons and grandsons, comrades, (26)

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ २७ ॥

Fathers-in-law and benefactors also in both armies; seeing all these kinsmen thus standing arrayed, Kaunteya,* (27)

कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत् ।

* The son of Kuntî, Arjuna.

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

Deeply moved to pity, thus uttered in sadness:

Arjuna said:

Seeing these my kinsmen, O Krishna, arrayed, eager to fight, (28)

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

My limbs fail and my mouth is parched, my body quivers, and my hair stands on end, (29)

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

Gâudîva slips from my hand, and my skin burns all over, I am not able to stand, my mind is whirling, (30)

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

And I see adverse omens, O Keshava.* Nor do I foresee any advantage from slaying kinsmen in battle. (31)

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥

For I desire not victory, O Krishna, nor kingdom, nor pleasures; what is kingdom to us, O Govinda, what enjoyment or even life? (32)

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३॥

Those for whose sake we desire kingdom, enjoyments and pleasures, they stand here in battle, abandoning life and riches— (33)

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा॥३४॥

Teachers, fathers, sons, as well as grandfathers,

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* "He who has luxurious hair," or, "He who sleeps on the waters."

mother's brothers, fathers-in-law, grandsons, brothers-in-law, and other relatives. (34)

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

These I do not wish to kill, though myself slain, O Madhusûdana,* even for the sake of the kingship of the three worlds; how then for earth? (35)

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

Slaying these sons of Dhritarâshtra, what pleasure can be ours, O Janârdana?† Killing these desperadoes, sin will but take hold of us. (36)

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

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* The slayer of Madhu, a demon.

† "Destroyer of the people." Shri Krishna as the warrior conquering all forms of evil.

Therefore we should not kill the sons of Dhritarâshtra, our relatives; for how, killing our kinsmen, may we be happy, O Mâdhava? (37)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

Although these, with intelligence overpowered by greed, see no guilt in the destruction of a family, no crime in hostility to friends, (38)

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

Why should not we learn to turn away from such a sin, O Janârdana, who see the evils in the destruction of a family? (39)

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

In the destruction of a family the immemorial

family traditions* perish; in the perishing of tradition, lawlessness overcomes the whole family; (40)

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ ४१ ॥

Owing to predominance of lawlessness, O Krishna, the women of the family become corrupt; women corrupted, O Vârshneya,† there ariseth caste confusion; (41)

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

This confusion draggeth to hell the slayers of the family, and the family; for their ancestors fall, deprived of rice-balls and libations. (42)

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* Dharma; this is a wide word, primarily meaning the essential nature of a thing, that which makes it to be what it is externally: hence, the laws of its being, its duty: and it includes religious rites, appropriate to those laws, customs, also righteousness.

† Belonging to the family of Vrishni.

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

By these caste-confusing misdeeds of the slayers of the family, the everlasting caste customs* and family customs * are abolished. (43)

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४॥

The abode of the men whose family customs * are extinguished, O Janârdana, is everlastingly in hell. Thus have we heard. (44)

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

Alas! in committing a great sin are we engaged, we who are endeavouring to kill our kindred from greed of the pleasures of kingship. (45)

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

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* Dharma.

If the sons of Dhritarâshtra, weapon in hand, should slay me, unresisting, unarmed, in the battle, that would for me be the better. (46)

सञ्जय उवाच ।

एवमुक्त्वाऽर्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

Sanjaya said :

Having thus spoken on the battle-field, Arjuna sank down on the seat of the chariot, casting away his bow and arrow, his mind overborne by grief. (47)

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादेऽर्जुनविषादयोगो नाम
प्रथमोऽध्यायः ।

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the first discourse, entitled :

THE DESPONDENCY OF ARJUNA.

SECOND DISCOURSE.

सञ्जय उवाच ।

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sanjaya said:

To him thus with pity overcome, with smarting brimming eyes, despondent, Madhusúdana spake these words: (1)

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

The Blessed Lord said:

Whence hath this dejection befallen thee in this perilous strait, ignoble *, heaven-closing †, infamous, O Arjuna? (2)

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* Literally, un-àryan.

† Literally, non-svargan: cowardice in the warrior closed on him the door of svarga, heaven.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

Yield not to impotence, O Partha! it doth not befit thee. Shake off this paltry faint-heartedness! Stand up, Parantapa! * (3)

अर्जुन उवाच ।

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Arjuna said:

How, O Madhusûdana, shall I attack Bhîshma and Drona with arrows in battle, they who are worthy of reverence, O slayer of foes? (4)

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वाऽर्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान्रुधिरप्रदिग्धान् ॥ ५ ॥

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* Conqueror of foes.

Better in this world to eat even the beggar's crust than to slay these most noble Gurus. Slaying these Gurus, our well-wishers, * I should taste of blood-besprinkled feasts. (5)

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

Nor know I which for us be the better, that we conquer them or they conquer us—these, whom having slain we should not care to live, even these arrayed against us, the sons of Dhritarâshtra. (6)

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।

* More often translated, "desirous of wealth," but the word is used elsewhere for well-wisher, "desirous of good," and the term is more in accordance with the tone of Arjuna's remarks.

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

My heart is weighed down with the vice of faintness; my mind is confused as to duty.* I ask thee which may be the better—that tell me decisively. I am thy disciple, suppliant to Thee; teach me. (7)

न हि प्रपश्यामि ममापनुद्याद्-
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

For I see not that it would drive away this anguish that withers up my senses, if I should attain unrivalled monarchy on earth, or even the sovereignty of the Shining Ones. (8)

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*Dharma.

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Sanjaya said :

Gudâkesha, conqueror of his foes, having thus addressed Hrishîkesha and said to Govinda, "I will not fight!", became silent. (9)

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

Then Hrishîkesha, smiling, as it were, O Bhârata, spake these words to him, despondent, in the midst of the two armies : (10)

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

The Blessed Lord said :

Thou grievest for those that should not be griev-

ed for, yet speakest words of wisdom.* The wise grieve neither for the living nor for the dead. (11)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. (12)

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body; the steadfast one grieveth not thereat. (13)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

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* Words that sound wise, but miss the deeper sense of wisdom.

The contacts of matter, O son of Kuntî, giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bhârata. (14)

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

The man whom these torment not, O chief of men, balanced in pain and pleasure, steadfast, he is fitted for immortality. (15)

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

The unreal hath no being; the real never ceaseth to be; the truth about both hath been perceived by the seers of the essence of things.*(16)

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

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* Tattva.

Know THAT to be indestructible by whom all this is pervaded. Nor can any work the destruction of that imperishable One. (17)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

These bodies of the embodied One, who is eternal, indestructible and immeasurable, are known as finite. Therefore fight, O Bhârata. (18)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

He who regardeth this * as a slayer, and he who thinketh he is slain, both of them are ignorant. He slayeth not, nor is he slain. (19)

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

* The dweller in the body.

He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered. (20)

वेदाऽविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

Who knoweth him indestructible, perpetual, unborn, undiminishing, how can that man slay, O Pârtha, or cause to be slain? (21)

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. (22)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away.(23)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

Uncleavable he, incombustible he, and indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient. (24)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

Unmanifest, unthinkable, immutable, he is called; therefore knowing him as such, thou shouldst not grieve. (25)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

Or if thou thinkest of him as being constantly

born and constantly dying, even then, O mighty-armed, thou shouldst not grieve. (26)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

For certain is death for the born, and certain is birth for the dead; therefore over the inevitable thou shouldst not grieve. (27)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

Beings are unmanifest in their origin, manifest in their midmost state, O Bhârata, unmanifest likewise are they in dissolution. What room then for lamentation? (28)

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २९ ॥

As marvellous one regardeth him; as marvellous another speaketh thereof; as marvellous another heareth thereof; yet having heard none indeed understandeth. (29)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

This dweller in the body of everyone is ever invulnerable, O Bhârata; therefore thou shouldst not grieve for any creature. (30)

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

Further, looking to thine own duty * thou shouldst not tremble; for there is nothing more welcome to a Kshattriya† than righteous war.(31)

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

* Dharma.
† A person of the second, the warrior, caste.

Happy the Kshattriyas, O Pârtha, who obtain such a fight, offered unsought as an open door to heaven. (32)

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

But if thou wilt not carry on this righteous warfare, then casting away thine own duty* and thine honour, thou wilt incur sin. (33)

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

Men will recount thy perpetual dishonour, and, to one highly esteemed, dishonour exceedeth death. (34)

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

The great car-warriors† will think thee fled from

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* Dharma. † The generals.

the battle from fear, and thou, that wast highly thought of by them, wilt be lightly held. (35)

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

Many unseemly words will be spoken by thine enemies, slandering thy strength; what more painful than that? (36)

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth; therefore stand up, O son of Kuntî, resolute to fight. (37)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle; thus thou shalt not incur sin. (38)

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

This teaching set forth to thee is in accordance with the Sâñkhya*; hear it now according to the Yoga†, imbued with which teaching, O Pârtha, thou shalt cast away the bonds of action. (39)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

In this there is no loss of effort, nor is there transgression. Even a little of this knowledge‡ protects from great fear. (40)

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

The determinate Reason § is but one-pointed,

*One of the six systems of Indian philosophy dealing with evolution.
†Another of the same systems, dealing with meditation.
‡ Dharma. § Buddhi.

O joy of the Kurus; many-branched and endless are the thoughts of the irresolute. (41)

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

Flowery speech is uttered by the foolish, rejoicing in the letter of the Vedas,* O Pârtha, saying: "There is naught but this"; (42)

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

With desire for self †, with heaven for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship. (43)

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

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* The Hindu Scriptures.

† Those whose very self is desire, Kâma, and who therefore act with a view to win heaven and also rebirth to wealth and rank.

For them who cling to pleasure and lordship, whose minds are captivated by such teaching, is not designed this determinate Reason,* on contemplation † steadily bent. ‡ (44)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

The Vedas deal with the three attributes§; be

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* Buddhi.

†Samadhi, the third state of consciousness in meditation.

‡ The following alternative translation of Slokas 42, 43, and 44 is offered: "The flowery speech that the unwise utter, O Pârtha, clinging to the word of the Veda, saying there is nothing else, ensouled by desire and longing after heaven, (the speech) that offereth only rebirth as the (ultimate) fruit of action, that is full of (recommendations to) various rites for the sake of (gaining) enjoyments and sovereignty—the thought of those misled by that (speech), cleaving to pleasures and lordship, not being inspired with resolution, is not engaged in contemplation." This is closer to the original, which is all in one sentence.

§ Gunas = attributes, or forms of energy. They are sattva, rhythm, harmony, or purity; rajas, motion, activity, or passion; tamas, inertia, darkness, or stupidity.

thou above these three attributes, O Arjuna; beyond the pairs of opposites, ever steadfast in purity,* careless of possessions, full of the SELF. (45)

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

All the Vedas are as useful to an enlightened Brâhmana† as is a tank in a place covered all over with water. (46)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached. (47)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८॥

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* Sattva.

† A person of the highest, the priestly and teaching caste.

Perform action, O Dhananjaya, dwelling in union with the divine, * renouncing attachments and balanced evenly in success and failure: equilibrium is called yoga. (48)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

Far lower than the Yoga of Discrimination † is action, O Dhananjaya. Take thou refuge in the Pure Reason ‡; pitiable are they who work for fruit. (49)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

United to the Pure Reason ‡ one abandoneth here both good and evil deeds; therefore cleave thou to yoga; yoga is skill in action. (50)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

The Sages, united to the Pure Reason ‡,

* Dwelling in yoga, union.

† Union with Buddhi, the innermost sheath (or vehicle) of Atma ‡ Buddhi.

renounce the fruit which action yieldeth, and, liberated from the bonds of birth, they go to the blissful seat. (51)

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

When thy mind* shall escape from this tangle of delusion, then thou shalt rise to indifference as to what has been heard and shall be heard. (52)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

When thy mind*, bewildered by the Scriptures†, shall stand immovable, fixed in contemplation, then shalt thou attain unto yoga‡. (53)

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

* Buddhi. † Sruti.

‡ To union with Atma, the SELF; yoga implies harmony with the divine will. The word translated contemplation is, as before, Samâdhi.

स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम्॥५४॥

Arjuna said :

What the mark, of him who is stable of mind,* steadfast in contemplation, O Keshava? How doth the stable-minded † talk, how doth he sit, how walk? (54)

श्रीभगवानुवाच ।

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

The Blessed Lord said :

When a man abandoneth, O Pârtha, all the desires of the heart‡, and is satisfied in the SELF by the SELF, then is he called stable in mind§. (55)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

He whose mind* is free from anxiety amid pains, indifferent amid pleasures, loosed from

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* Prajnâ. † Dhî. ‡ Manah. § Prajnâ.

passion, fear and anger, is called a sage* of stable mind.† (56)

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

He who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such a one the understanding‡ is well poised. (57)

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from the objects of sense, then is his understanding‡ well poised. (58)

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

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* A Muni, *i e.*, a saint or ascetic: in its original meaning, one who observed the vow of silence.
†Dhî. ‡ Prajnâ.

The objects of sense, but not the relish for them,* turn away from an abstemious dweller in the body; and even relish turneth away from him after the Supreme is seen. (59)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

O son of Kuntî, the excited senses of even a wise man, though he be striving,‡ impetuously carry away his mind†. (60)

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

Having restrained them all, he should sit harmonised, I his supreme goal; for, whose senses are mastered, of him the understanding ‡ is well poised. (61)

* The objects turn away when rejected, but still desire for them remains; even desire is lost when the Supreme is seen.
† Manah. ‡ Prajnâ.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger * cometh forth; (62)

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason†; from destruction of Reason he perishes. (63)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the Self, goeth to peace. (64)

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* Krodha.

† Buddhi here implying specially Discrimination.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

In that Peace the extinction of all pains ariseth for him, for of him whose heart* is peaceful the Reason† soon attaineth equilibrium. (65)

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

There is no Pure Reason for the non-harmonised, nor for the non-harmonised is there concentration ‡; for him without concentration there is no peace, and for the unpeaceful how can there be happiness? (66)

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

Such of the roving senses as the mind§ yieldeth to, that hurries away the understanding‖, just

* Chetah. † Buddhi.
‡ Bhâvanâ. § Manah. ‖ Prajnâ.

as the gale hurries away a ship upon the waters. (67)

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

Therefore, O mighty-armed, whose senses are all completely restrained from the objects of sense, of him the understanding is well poised. (68)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then is it night for the sage who seeth*. (69)

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।

* The sage is awake to things over which the ordinary man sleeps and the eyes of the sage are open to truths shut out from the common vision, while *vice versa* that which is real for the masses is illusion for the sage.

तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved—not he who desireth desires. (70)

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

Whoso forsaketh all desires and goeth onwards free from yearnings, selfless and without egoism—he goeth to Peace. (71)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥७२॥

This is the ETERNAL state, O son of Prithâ. Having attained thereto, none is bewildered. Who, even at the death-hour, is established therein, he goeth to the Nirvâna of the ETERNAL. (72)

इति श्रीमद्भगवद्गीता॰ साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the second discourse, entitled:

YOGA BY THE SANKHYA.

THIRD DISCOURSE.

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

Arjuna said:

If it be thought by Thee that knowledge is superior to action, O Janârdana, why dost Thou, O Keshava, enjoin on me this terrible action? (1)

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

With these perplexing words Thou only confusest my understanding*; therefore tell me with certainty the one way by which I may reach bliss. (2)

श्रीभगवानुवाच ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

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* Buddhi.

The Blessed Lord said :

In this world there is a twofold path, as I before said, O sinless one : that of yoga by knowledge, of the Sâñkhyas ; and that of yoga by action, of the Yogis. (3)

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection. (4)

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

Nor can anyone, even for an instant, remain really actionless ; for helplessly is everyone driven to action by the qualities* born of nature†. (5)

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

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* Gunas. † Prakriti.

Who sitteth, controlling the organs of action, but dwelling in his mind* on the objects of the senses, that bewildered man is called a hypocrite. (6)

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

But who, controlling the senses by the mind*, O Arjuna, with the organs of action without attachment, performeth yoga by action†, he is worthy. (7)

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्राऽपि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥

Perform thou right ‡ action, for, action is superior to inaction, and, inactive, even the maintenance of thy body would not be possible. (8)

* Manah.

† Karma-Yoga is the consecration of physical energy on the divine Altar; *i.e.*, the using of one's organs of action simply in service, in obedience to Law and Duty.

‡ Regulated, prescribed as a duty; or, regularly.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

The world is bound by action, unless performed for the sake of sacrifice; for that sake, free from attachment, O son ot Kuntî, perform thou action. (9)

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

Having in ancient times emanated mankind together with sacrifice, the Lord of emanation* said: " By this shall ye propagate; be this to you the giver of desire †; (10)

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

"With this nourish ye the Shining Ones, and

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* Prajâpati.

† Kâmadhuk, the cow of Indra, from which each could milk what he wished for; hence the giver of desired objects.

may the Shining Ones nourish you; thus nourishing one another ye shall reap the supremest good. (11)

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

"For, nourished by sacrifice, the Shining Ones shall bestow on you the enjoyments you desire." A thief verily is he who enjoyeth what is given by Them without returning Them aught. (12)

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

The righteous, who eat the remains of the sacrifice, are freed from all sins; but the impious, who dress food for their own sakes, they verily eat sin. (13)

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

From food creatures become; from rain is the

production of food; rain proceedeth from sacrifice; sacrifice ariseth out of action. (14)

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माऽक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

Know thou that from Brahma* action groweth, and Brahma from the Imperishable cometh. Therefore the ETERNAL, the all-permeating, is ever present in sacrifice. (15)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O son of Pritha, liveth in vain. (16)

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

But the man who rejoiceth in the SELF, with

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*An Indian of much knowledge translates Brahma here as "the Vedas."

the SELF is satisfied, and is content in the SELF, for him verily there is nothing to do ; (17)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

For him there is no interest in things done, in this world, nor any in things not done, nor doth any object of his depend on any being. (18)

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme. (19)

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २० ॥

Janaka and others indeed attained to perfection by action : then having an eye to the welfare of he world also, thou shouldst perform action. (20)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

Whatsoever a great man doeth, that other men also do; the standard he setteth up, by that the people go. (21)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

There is nothing in the three worlds, O Pârtha, that should be done by Me, nor anything unattained that might be attained; yet I mingle in action. (22)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

For if I mingled not ever in action unwearied, men all around would follow My path, O son of Prithâ. (23)

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

These worlds would fall into ruin, if I did not perform action; I should be the author of confusion of castes, and should destroy these creatures. (24)

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५ ॥

As the ignorant act from attachment to action, O Bhârata, so should the wise act without attachment, desiring the welfare of the world. (25)

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

Let no wise man unsettle the mind of ignorant people attached to action; but acting in harmony with Me let him render all action attractive. (26)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७ ॥

All actions are wrought by the quali-

ties * of nature only. The self, deluded by egoism †, thinketh: "I am the doer." (27)

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

But he, O mighty-armed, who knoweth the essence of the divisions of the qualities and functions, holding that "the qualities move amid the qualities," ‡ is not attached. (28)

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

Those deluded by the qualities of nature are attached to the functions of the qualities. The man of perfect knowledge should not unsettle the foolish whose knowledge is imperfect. (29)

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* Gunas. † Ahamkâra, the separate "I am."

‡ The Gunas, qualities, as sense-organs move amid the Gunas, qualities, as sense-objects. A suggested reading is "The functions dwell in the propensities." Sankarâchârya says, "of the class of qualities and the class of actions;" or the arrangement, or relations of qualities and actions.

मयि सर्वाणि कर्माणि संन्यस्याऽध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

Surrendering all actions to Me, with thy thoughts resting on the supreme SELF, from hope and egoism freed, and of mental fever cured, engage in battle. (30)

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

Who abide ever in this teaching of Mine full of faith and free from caviling, they too are released from actions. (31)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

Who carp at My teaching and act not thereon, senseless, deluded in all knowledge, know thou these mindless ones as fated to be destroyed. (32)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

Even the man of knowledge behaves in conformity with his own nature; beings follow nature; what shall restraint avail? (33)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

Affection and aversion for the objects of sense abide in the senses; let none come under the dominion of these two: they are obstructors of the path. (34)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

Better one's own duty,* though destitute of merit, than the duty* of another, well discharged. Better death in the discharge of one's own duty;* the duty* of another is full of danger. (35)

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

Arjuna said:

But dragged on by what does a man commit

* Dharma.

sin, reluctantly indeed, O Varshneya, as it were by force constrained? (36)

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

The Blessed Lord said:

It is desire, it is wrath, begotten by the quality of motion*; all-consuming, all-polluting, know thou this as our foe here on earth. (37)

धूमेनाऽऽव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the amnion, so This† is enveloped by it. (38)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

* Rajah.

† The universe: "THIS" as opposed to "THAT" the ETERNAL. Some say "THIS" stands for knowledge.

Enveloped is wisdom by this constant enemy of the wise in the form of desire, which is insatiable as a flame. (39)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

The senses, the mind* and the Reason† are said to be its seat; by these enveloping wisdom, it bewilders the dweller in the body. (40)

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

Therefore, O best of the Bhâratas, mastering first the senses, do thou slay this thing of sin, destructive of wisdom and knowledge. (41)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

It is said that the senses are great; greater than the senses is the mind:* greater than the mind* is the Reason;† but what is greater than the Reason,† is He‡. (42

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*Manah. † Buddhi. ‡ The Supreme.

एवं बुद्धेः परं बुध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

Thus understanding Him as greater than the Reason,* restraining the self by the SELF, slay thou, O mighty-armed, the enemy in the form of desire, difficult to overcome. (43)

इति श्रीमद्भगवद्गीतासूप० कर्मयोगो नाम तृतीयोऽध्यायः ।

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the third discourse, entitled:

THE YOGA OF ACTION.

* Buddhi.

FOURTH DISCOURSE.

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

The Blessed Lord said:

This imperishable yoga I declared to Vivasvân; Vivasvân taught it to Manu; Manu to Ikshvâku told it. (1)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

This, handed on down the line, the King-Sages knew. This yoga by great efflux of time decayed in the world, O Parantapa. (2)

स एवाऽयं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

This same ancient yoga hath been to-day declared to thee by Me, for thou art My devotee and My friend; it is the supreme Secret. (3)

अर्जुन उवाच ।
अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Arjuna said:

Later was Thy birth, earlier the birth of Vivasvân; how then am I to understand that Thou declaredst it in the beginning? (4)

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५ ॥

The Blessed Lord said:

Many births have been left behind by Me and by thee, O Arjuna. I know them all, but thou knowest not thine, O Parantapa. (5)

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

Though unborn, the imperishable SELF, and also the Lord of all beings, brooding over nature

which is Mine own, yet I am born through My own Power.* (6)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

Whenever there is decay of righteousness, † O Bhârata, and there is exaltation of unrighteousness,‡ then I Myself come forth ; (7)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness,† I am born from age to age.(8)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

* Mâyâ, the power of thought that produces form, which is transient and therefore unreal compared with the eternal Reality; hence Mâyâ comes to be taken as the power of producing illusion.

† Dharma.

‡ Adharma, the opposite of dharma, all that is disorderly, against the nature of things.

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

He who thus knoweth My divine birth and action, in its essence, having abandoned the body, cometh not to birth again, but cometh unto Me, O Arjuna. (9)

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

Freed from passion, fear and anger, filled with Me, taking refuge in Me, purified in the fire* of wisdom, many have entered into My Being. (10)

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

However men approach Me, even so do I welcome them, for the path men take from every side is Mine, O Pârtha. (11)

* Tapas, from tap, blazing like fire.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

They who long after success in action on earth worship the Shining Ones; for in brief space verily, in this world of men, success is born of action. (12)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

The four castes were emanated by Me, by the different distribution of qualities * and actions; know Me to be the author of them, though the actionless and inexhaustible. (13)

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

Nor do actions affect Me, nor is the fruit of action desired by Me. He who thus knoweth Me is not bound by actions. (14)

* Gunas.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

Having thus known, our forefathers, ever seeking liberation, performed action; therefore do thou also perform action, as did our forefathers in the olden time. (15)

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१६ ॥

"What is action, what inaction"? Even the wise are herein perplexed. Therefore I will declare to thee the action by knowing which thou shalt be loosed from evil. (16)

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

It is needful to discriminate action, to discriminate unlawful action, and to discriminate inaction; mysterious is the path of action. (17)

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

He who seeth inaction in action, and action in inaction, he is wise among men, he is harmonious, even while performing all action. (18)

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, him the wise have called a Sage. (19)

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, although doing actions. (20)

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

Hoping for naught, his mind and self controlled, having abandoned all greed, performing action by the body alone, he doth not commit sin. (21)

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ २२ ॥

Content with whatsoever he obtaineth without effort, free from the pairs of opposites, without envy, balanced in success and failure, though acting he is not bound. (22)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

Of one with attachment dead, harmonious, with his thoughts established in wisdom, his works sacrifices, all action melts away. (23)

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

The ETERNAL the oblation, the ETERNAL the clarified butter, are offered in the ETERNAL the

fire by the ETERNAL; unto the ETERNAL verily shall he go who in his action meditateth wholly upon the ETERNAL.* (24)

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

Some Yogis offer up sacrifice to the Shining Ones †; others sacrifice only by pouring sacrifice into the fire of the ETERNAL; (25)

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

Some pour as sacrifice hearing and the other senses into the fires of restraint; some pour sound and the other objects of sense into the fires of the senses as sacrifice; (26)

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* He who sees the ETERNAL beneath the transitory alone goes to the ETERNAL; all others remain bound in the world of forms.

† Literally, divine sacrifice.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

Others again into the wisdom-kindled fire of union attained by self-control, pour as sacrifice all the functions of the senses and the functions of life; (27)

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

Yet others the sacrifice of wealth, the sacrifice of austerity, the sacrifice of yoga, the sacrifice of silent reading and wisdom, men concentrated and of effectual vows; (28)

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।
प्राणापानगती रुध्वा प्राणायामपरायणाः ॥ २९ ॥

Yet others pour as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the flow of the outgoing and

incoming breaths, solely absorbed in the control of breathing.* (29)

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

Others regular in food, pour as sacrifice their life-breaths in life-breaths. All these are knowers of sacrifice, and by sacrifice have destroyed their sins. (30)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

The eaters of the life-giving † remains of sacrifice go to the changeless ETERNAL. This world is not for the non-sacrificer, much less the other, O best of the Kurus. (31)

* Prânâyâma, restraint of breath, a technical name for this practice.

† Amrita : it is the elixir of immortality, and the amrita-remains, therefore, are foods that give immortality.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

Many and various sacrifices are thus spread out before the ETERNAL.* Know thou that all these are born of action, and thus knowing thou shalt be free. (32)

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

Better than the sacrifice of any objects is the sacrifice of wisdom, O Parantapa. All actions in their entirety, O Pârtha, culminate in wisdom. (33)

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

Learn thou this by discipleship, † by investiga-

* "In the Vedas" is another interpretation.
† Literally, falling at the feet, *i.e.*, the feet of the teacher.

tion, and by service. The wise, the seers of the essence of things, will instruct thee in wisdom. (34)

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

And having known this, thou shalt not again fall into this confusion, O Pândava; for by this thou wilt see all beings without exception in the SELF, and thus in Me. (35)

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

Even if thou art the most sinful of all sinners, yet shalt thou cross over all sin by the raft of wisdom. (36)

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduce all actions to ashes. (37)

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

Verily there is no purifier in this world like wisdom; he that is perfected in yoga finds it in the SELF in due season. (38)

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

The man who is full of faith*obtaineth wisdom, and he also who hath mastery over his senses; and, having obtained wisdom, he goeth swiftly to the supreme Peace. (39)

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

But the ignorant, faithless, doubting self goeth to destruction; nor this world, nor that beyond, nor happiness, is there for the doubting self. (40)

* Who is intent upon faith.

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

He who hath renounced actions by yoga, who hath cloven asunder doubt by wisdom, who is ruled by the SELF,* actions do not bind him, O Dhananjaya. (41)

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

Therefore, with the sword of the wisdom of the SELF cleaving asunder this ignorance-born doubt dwelling in thy heart, be established in yoga. Stand up, O Bhârata. (42)

इति श्रीमद्भगवद्गीतासूप० ज्ञानविभागयोगो नाम चतुर्थोऽध्यायः ।

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga the dialogue between Shri Krishna and Arjuna, the fourth discourse, entitled:

THE YOGA OF WISDOM.

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* Madhusûdana explains *âtmavantam* as "always watchful."

FIFTH DISCOURSE.

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna said:

Renunciation of actions Thou praisest, O Krishna, and then also yoga. Of the two which one is the better? That tell me conclusively. (1)

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

The Blessed Lord said:

Renunciation and yoga by action both lead to the highest bliss; of the two, yoga by action is verily better than renunciation of action. (2)

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

He should be known as a perpetual ascetic,* who neither hateth nor desireth; free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. (3)

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

Children, not sages, speak of the Sânkhya† and the Yoga ‡ as different; he who is duly established in one obtaineth the fruits of both. (4)

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥५ ॥

That place which is gained by the Sânkhyas is reached by the Yogîs also. He seeth, who seeth that the Sânkhya and the Yoga are one. (5)

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

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*Sannyâsi; one who renounces all.
† See footnote, page 32. ‡ *Ibid.*

But without yoga, O mighty-armed, renunciation is hard to attain to; the yoga-harmonised Muni swiftly goeth to the ETERNAL. (6)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

He who is harmonised by yoga, the self purified, SELF-ruled, the senses subdued, whose SELF is the SELF of all beings, although acting he is not affected. (7)

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥

"I do not anything," should think the harmonised one, who knoweth the essence of things; seeing, hearing, touching, smelling, eating, moving, sleeping, breathing. (8)

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

Speaking, giving, grasping, opening and closing

the eyes, he holdeth: "The senses move among the objects of the senses." (9)

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

He who acteth, placing all actions in the ETERNAL, abandoning attachment, is unaffected by sin as a lotus leaf by the waters. (10)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

Yogis, having abandoned attachment, perform action only by the body, by the mind*, by the Reason †, and even by the senses, for the purification of the self. (11)

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

The harmonised man, having abandoned the fruit of action, attaineth to the eternal Peace;

* Manah. † Buddhi.

the non-harmonised, impelled by desire, attached to fruit, are bound. (12)

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

Mentally renouncing all actions, the sovereign dweller in the body resteth serenely in the nine-gated city,* neither acting nor causing to act.(13)

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

The Lord of the world produceth not the idea of agency, nor actions, nor the union together of action and its fruit; nature, however, manifesteth. (14)

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

The Lord accepteth neither the evil-doing nor

* The body, often called the city of the ETERNAL.

yet the well-doing of any. Wisdom is enveloped by unwisdom; therewith mortals are deluded.(15)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

Verily, in whom unwisdom is destroyed by the wisdom of the SELF, in them wisdom, shining as the sun, reveals the Supreme. (16)

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

Thinking on THAT, merged in THAT, established in THAT, solely devoted to THAT, they go whence there is no return, their sins dispelled by wisdom. (17)

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

Sages look equally on a Brâhmana adorned

with learning and humility, a cow, an elephant, and even a dog and an outcaste.* (18)

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

Even here on earth everything is overcome by those whose mind † remains balanced; the ETERNAL is incorruptible and balanced; therefore they are established in the ETERNAL. (19)

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

With Reason ‡ firm, unperplexed, the knower of the ETERNAL established in the ETERNAL, neither rejoiceth on obtaining what is pleasant, nor sorroweth on obtaining what is unpleasant. (20)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

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* Shvapâka, the lowest class of outcastes.
† Manah. ‡ Buddhi.

He, whose self is unattached to external contacts and findeth joy in the SELF, having the self harmonised with the ETERNAL by yoga, enjoys imperishable bliss. (21)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

The delights that are contact-born, they are verily wombs of pain, for they have beginning and ending, O Kaunteya; not in them may rejoice the wise. (22)

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

He who is able to endure here on earth, ere he be liberated from the body, the force born from desire and passion, he is harmonised, he is a happy man. (23)

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

He who is happy within, who rejoiceth within, who is illuminated within, that Yogî, becoming the ETERNAL, goeth to the Peace* of the ETERNAL. (24)

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

Rishis, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the Peace * of the ETERNAL. (25)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

The Peace * of the ETERNAL lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts. (26)

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* Nirvâna.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

Having external contacts excluded, and with gaze fixed between the eyebrows; having made equal the outgoing and ingoing breaths moving within the nostrils; (27)

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

With senses, mind,* and Reason † ever controlled, solely pursuing liberation, the Sage, having for ever cast away desire, fear and passion, verily is liberated. (28)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the

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* Manaḥ. † Buddhi.

worlds, and the Lover of all beings, he goeth to Peace. (29)

इति श्रीमद्भगवद्गीतासूप०संन्यासयोगो नाम पञ्चमोऽध्यायः ।

Thus in the gloriousUpanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, in the dialogue between Shrî Krishna and Arjuna, the fifth discourse, entitled :

THE YOGA OF THE RENUNCIATION OF ACTION.

SIXTH DISCOURSE.

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

The Blessed Lord said:

He that performeth such action as his duty, independently of the fruit of action, he is an ascetic,* he is a Yogî, not he that is without fire, and without rites. (1)

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

That which is called renunciation, know thou that as yoga, O Pândava; nor doth any one become a Yogî with the formative will † unrenounced. (2)

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* The ascetic, the Sannyâsî, lights no sacrificial fire and performs no sacrifices nor ceremonies; but merely to omit these, without true renunciation, is not to be a real ascetic.

† Sankalpa, the imaginative faculty that makes plans for the future.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

For a Sage who is seeking Yoga, action is called the means; for the same Sage, when he is enthroned in yoga, serenity is called the means. (3)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

When a man feeleth no attachment either for the objects of sense or for actions, renouncing the formative will,* then, he is said to be enthroned in yoga. (4)

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

Let him raise the self by the SELF and not let the self become depressed; for verily is the SELF the friend of the self, and also the SELF the self's enemy; (5)

* Sankalpa.

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

The SELF is the friend of the self of him in hom the self by the SELF is vanquished ; but to he unsubdued self * the SELF verily becometh ostile as an enemy. (6)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

The higher Self of him who is SELF-controlled nd peaceful is uniform in cold and heat, pleasure nd pain, as well as in honour and dishonour. (7)

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

The Yogî † who is satisfied with wisdom and nowledge, unwavering, ‡ whose senses are sub-

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* Literally, the non-self.

† The word Yogi is used for any one who is practising yoga, as well as for the man who has attained union.

‡ Literally, rock-seated.

dued, to whom a lump of earth, a stone and gold are the same, is said to be harmonised. (8)

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

He who regards impartially lovers, friends, and foes, strangers, neutrals, foreigners and relatives, also the righteous and unrighteous, he excelleth. (9)

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

Let the Yogî constantly engage himself in yoga, remaining in a secret place by himself, with thought and self subdued, free from hope and greed. (10)

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् ॥ ११ ॥

In a pure place, established on a fixed seat of his own, neither very much raised nor very low,

made of a cloth, a black antelope skin, and kusha grass, one over the other; (11)

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

There, having made the mind * one-pointed, with thought and the functions of the senses subdued, steady on his seat, he should practise yoga for the purification of the self. (12)

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

Holding the body, head and neck erect, immovably steady, looking fixedly at the point of the nose, with unseeing gaze, (13)

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

The self serene, fearless, firm in the vow of the

* Manah.

Brahmachâri,* the mind † controlled, thinking on Me, harmonised, let him sit aspiring after Me. (14)

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

The Yogî ever united thus with the SELF, with the mind † controlled, goeth to Peace, to the supreme Bliss ‡ that abideth in Me. (15)

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

Verily yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna. (16)

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

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*A Brahmachârî is a man who is keeping the vow of continence, a celibate. † Manah.
‡ Nirvana.

Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking. (17)

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

When his subdued thought is fixed on the SELF, free from longing after all desirable things, then it is said, "he is harmonised." (18)

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

As a lamp in a windless place flickereth not, to such is likened the Yogî of subdued thought, absorbed in the yoga of the SELF. (19)

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

That in which the mind finds rest, quieted by the practice of yoga: that in which he, seeing the SELF by the SELF, in the SELF is satisfied; (20)

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवाऽयं स्थितश्चलति तत्त्वतः ॥ २१ ॥

That in which he findeth the supreme delight which the Reason* can grasp beyond the senses, wherein established he moveth not from the Reality; (21)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥ २२॥

Which, having obtained, he thinketh there is no greater gain beyond it; wherein, established, he is not shaken even by heavy sorrow; (22)

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

That should be known by the name of yoga, this disconnection from the union with pain. This yoga must be clung to with a firm conviction and with undesponding mind. † (23

* Buddhi. † Chetah.

सङ्कल्पप्रभावान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

Abandoning without reserve all desires born of the imagination,* by the mind † curbing in the aggregate of the senses on every side, (24)

शनैःशनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

Little by little let him gain tranquillity, by means of Reason ‡ controlled by steadiness; having made the mind † abide in the SELF, let him not think of anything. (25)

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

As often as the wavering and unsteady mind † goeth forth, so often reining it in, let him bring it under the control of the SELF. (26)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

Supreme joy is for this Yogi whose mind † is

* Sankalpa. † Manah. ‡ Buddhi.

peaceful, whose passion-nature is calmed, who is sinless and of the nature of the ETERNAL. (27)

युञ्जन्नेवं सदा ऽऽत्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

The Yogî who thus, ever harmonising the self, hath put away sin, he easily enjoyeth the infinite bliss of contact with the ETERNAL. (28)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

The self, harmonised by yoga, seeth the SELF abiding in all beings, all beings in the SELF; everywhere he seeth the same. (29)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me. (30)

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्त्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

He who, established in unity, worshippeth Me abiding in all beings, that Yogi liveth in Me, whatever his mode of living. (31)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

He who, through the likeness of the SELF *, O Arjuna, seeth equality in everything, whether pleasant or painful, he is considered a perfect Yogî. (32)

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥३३॥

This yoga which Thou hast declared to be by equanimity, O Madhusûdana, I see not a stable foundation for it, owing to restlessness; (33)

* The same SELF shining in the heart of each.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

For the mind * is verily restless, O Krishna; it is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind. (34)

श्रीभगवानुवाच ।
असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

The Blessed Lord said:

Without doubt, O mighty-armed, the mind* is hard to curb and restless; but it may be curbed by constant practice and by dispassion. (35)

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

Yoga is hard to attain, methinks, by a self that is uncontrolled; but by the SELF-controlled it is attainable by properly directed energy. (36)

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* Manah.

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

Arjuna said:

He who is unsubdued but who possesseth faith, with the mind* wandering away from yoga, failing to attain perfection in yoga, what path doth he tread, O Krishna? (37)

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

Fallen from both, is he destroyed like a rent cloud, unsteadfast, O mighty-armed, deluded in the path of the ETERNAL? (38)

एतं मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता नह्युपपद्यते ॥ ३९ ॥

Deign, O Krishna, to completely dispel this

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* Manah.

doubt of mine; for there is none to be found save Thyself able to destroy this doubt. (39)

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४० ॥

The Blessed Lord said:

O son of Prithâ, neither in this world nor in the life to come is there destruction for him; never doth any who worketh righteousness, O beloved, tread the path of woe. (40)

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from yoga is reborn in a pure and blessed house; (41)

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

Or he may even be born into a family of wise Yogîs; but such a birth as that is most difficult to obtain in this world. (42)

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

There he recovereth the characteristics belonging to this former body, and with these he again laboureth for perfection, O joy of the Kurus. (43)

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

By that former practice he is irresistibly swept away. Only wishing to know yoga, even the seeker after yoga goeth beyond the Brâhmic world;* (44)

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

But the Yogî, labouring with assiduity, purified

* The Vedas.

from sin, fully perfected through manifold births, he reacheth the supreme goal. (45)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

The Yogî is greater than the ascetics; he is thought to be greater than even the wise; the Yogî is greater than the men of action; therefore become thou a Yogî, O Arjuna! (46)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

And among all Yogîs, he who, full of faith, with the inner SELF abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonised. (47)

इति श्रीमद्भगवद्गीता० अध्यात्मयोगो नाम षष्ठोऽध्यायः ।

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, in the dialogue between Shrî Krishna and Arjuna, the sixth discourse, entitled:

THE YOGA OF SELF-SUBDUAL.

SEVENTH DISCOURSE.

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

The Blessed Lord said :

With the mind * clinging to me, O Pârtha, performing yoga, refuged in Me, how thou shalt without doubt know Me to the uttermost, that hear thou. (1)

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

I will declare to thee this knowledge and wisdom in its completeness, which, having known, there is nothing more here needeth to be known. (2)

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

* Manah,

Among thousands of men scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence. (3)

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

Earth, water, fire, air, ether, Mind,* and Reason † also and Egoism ‡—these are the eightfold division of My nature. (4)

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

This the inferior. Know My other nature, || the higher, the life-element, O mighty-armed, by which the universe is upheld. (5)

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

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* Manah. † Buddhi. ‡ Ahañkâra.

|| Prakriti, matter in the widest sense of the term, including all that has extension. The "Higher Prakriti," of the next verse, is sometimes called Daivîprakriti, the Light of the Logos.

Know this to be the womb of all beings. I am the source of the forthgoing of the whole universe and likewise the place of its dissolving. (6)

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

There is naught whatsoever higher than I, O Dhananjaya. All this is threaded on Me, as rows of pearls on a string. (7)

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

I the sapidity in water, O son of Kuntî, I the radiance in moon and sun; the Word of Power * in all the Vedas, sound in ether, and virility in men; (8)

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

The pure fragrance of earths and the bril-

* The Prañava, the Aum.

liance in fire am I; the life in all beings am I, and the austerity in ascetics. (9)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

Know Me, O Pârtha ! as the eternal seed of all beings. I am the Reason* of the Reason *-endowed, the splendour of splendid things am I. (10)

बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

And I the strength of the strong, devoid of desire and passion. In beings I am desire not contrary to duty,† O Lord of the Bharatas. (11)

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

The natures that are harmonious, active, slothful,‡ these know as from Me; not I in them, but they in me. (12)

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* Buddhi, † Dharma.

‡Sattvic, rajasic, tamasic, that is, those in whom one of the three qualities, Sattva, Rajah, Tamah, predominates.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

All this world, deluded by these natures made by the three qualities,* knoweth not Me, above these, imperishable. (13)

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

This divine illusion† of Mine, caused by the qualities,* is hard to pierce; they who come to Me, they cross over this illusion.† (14)

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

The evil-doing, the deluded, the vilest men, they come not to Me, they whose wisdom is destroyed by illusion,† who have embraced the nature of demons.‡ (15)

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* Gunas. † Mâyâ.

‡ Asuras, the opponents of the Suras or gods,

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

Fourfold in division are the righteous ones who worship me, O Arjuna; the suffering, the seeker for knowledge, the self-interested and the wise, O Lord of the Bhâratas. (16)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

Of these the wise, constantly harmonised, worshipping the One, is the best; I am supremely dear to the wise, and he is dear to Me. (17)

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

Noble are all these, but I hold the wise as verily Myself; he, SELF united, is fixed on Me, the highest Path. (18)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

At the close of many births the man full of wisdom cometh unto Me; "Vâsudeva* is all," saith he, the Mahâtmâ, very difficult to find. (19)

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

They whose wisdom hath been rent away by desires go forth to other Shining Ones, resorting to various external observances, according to their own natures. (20)

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

Any devotee who seeketh to worship with faith any such aspect, I verily bestow the unswerving faith of that man. (21)

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

---

*A name of Shrî Krishna, as the son of Vasudeva.

He endowed with that faith, seeketh the worship of such a one, and from him he obtaineth his desires, I verily decreeing the benefits; (22)

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

Finite indeed the fruit that belongeth to those who are of small intelligence. To the Shining Ones go the worshippers of the Shining Ones, but my devotees come unto Me. (23)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

Those devoid of Reason* think of Me, the unmanifest, as having manifestation, knowing not My supreme nature, imperishable, most excellent. (24)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

* Buddhi.

Nor am I of all discovered, enveloped in My creation-illusion.* This deluded world knoweth Me not, the unborn, the imperishable. (25)

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

I know the beings that are past, that are present, that are to come, O Arjuna, but no one knoweth Me. (26)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥

By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bhârata, all beings walk this universe wholly deluded, O Parantapa. (27)

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

---

*Yoga-Maya, the creative power of Yoga, all things being the thought-forms of the One.

But those men of pure deeds, in whom sin is come to an end, they, freed from the delusive pairs of opposites, worship Me, steadfast in vows. (28)

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९ ॥

They who, refuged in Me, strive for liberation from birth and death, they know the ETERNAL, the whole SELF-knowledge, and all action. (29)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

They who know Me as the knowledge of the elements, as that of the Shining Ones, and as that of the Sacrifice,* they harmonised in mind, know Me verily even in the time of forthgoing.† (30)

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* These six terms are: Brahman, Adhyâtma, Karma, Adhibhûta, Adhidaiva, Adhiyajña.

† Death—going forth from the body.

इति श्रीमद्भगवद्गीता० ज्ञानयोगो नाम सप्तमोऽध्यायः ।

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shrî Krishna and Arjuna, the seventh discourse, entitled:

THE YOGA OF DISCRIMINATIVE KNOWLEDGE.

EIGHTH DISCOURSE.

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

Arjuna said :

What is that Eternal,* what Self-knowledge,† what Action,‡ O Purushottama? And what is declared to be the knowledge of the Elements,§ what is called the knowledge of the Shining Ones?|| (1)

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

What is the knowledge of Sacrifice ¶ in this body, and how, O, Madhusûdana? And how, at the time of forthgoing art Thou known by the Self-controlled? (2)

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* Brahman. † Adhyâtma. ‡ Karma. § Adhibhûta. || Adhidaiva. ¶ Adhiyajña.

श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

The Blessed Lord said :

The indestructible, the supreme is the ETERNAL ;* His essential nature is called SELF-knowledge ;† the emanation that causes the birth of beings is named Action ;‡ (3)

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

Knowledge of the Elements § concerns My perishable nature, and knowledge of the Shining Ones || concerns the life-giving energy ¶; the knowledge of Sacrifice** tells of Me, as wearing the body, O best of living beings. (4)

---

* Brahman † Adhyâtma. ‡ Karma. § Adhibhûta. || Adhidaiva.

¶ Purusha, the male creative energy. The supreme Pursha is the Divine Man, the manifested God.

**Adhiyajña.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

And he who, casting off the body, goeth forth thinking upon Me only at the time of the end, he entereth into My being: there is no doubt of that. (5)

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

Whosoever at the end abandoneth the body, thinking upon any being, to that being only he goeth, O Kaunteya, ever to that conformed in nature. (6)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥

Therefore at all times think upon Me only and fight. With mind * and Reason † set on Me, without doubt thou shalt come to Me. (7)

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*Manah. † Buddhi.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

With the mind * not wandering after aught else, harmonised by continual practice, constantly meditating, O Pârtha, one goeth to the Spirit supreme, divine. (8)

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

He who thinketh upon the Ancient, the Omniscient, the All-Ruler, minuter than the minute, the supporter of all, of form unimaginable, refulgent as the sun beyond the darkness,(9)

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।

---

* Chetah.

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

In the time of forthgoing, with unshaken mind,* fixed in devotion, by the power of yoga drawing together his life-breath in the centre of the two eyebrows, he goeth to this Spirit, supreme, divine. (10)

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ११ ॥

That which is declared indestructible by the Veda-knowers, that which the controlled and passion-free enter, that desiring which Brahmacharya † is performed, that path I will declare to thee with brevity. (11)

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* Manah. † The vow of continence.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥१२॥

All the gates * closed, the mind confined in the heart, the life-breath fixed in his own head, concentrated by yoga, (12)

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

"Aum!" the one-syllabled ETERNAL, reciting, thinking upon Me, he who goeth forth, abandoning the body, he goeth on the highest path. (13)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

He who constantly thinketh upon Me, not thinking ever of another, of him I am easily reached, O Pârtha, of this ever-harmonised Yogî. (14)

---

* The gates of the body, *i.e.*, the sense-organs.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

Having come to Me, these Mahâtmâs come not again to birth, the place of pain, non-eternal; they have gone to the highest bliss. (15)

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

The worlds, beginning with the world of Brahmâ, they come and go, O Arjuna; but he who cometh unto Me, O Kaunteya, he knoweth birth no more. (16)

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

The people who know the day of Brahmâ, a thousand ages* in duration, and the night a thousand ages in ending, they know day and night. (17)

* Yugas.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

From the unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve, even in That called the unmanifested. (18)

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

This multitude of beings, going forth repeatedly, is dissolved at the coming of night: by ordination, O Pârtha, it streams forth at the coming of day. (19)

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

Therefore verily there existeth, higher than that unmanifested, another unmanifested, eternal, which in the destroying of all beings, is not destroyed. (20

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

That unmanifested, "the Indestructible," It is called; It is named the highest Path. They who reach It return not. That is My supreme abode. (21)

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

He, the highest Spirit,* O Pârtha, may be reached by unswerving devotion to Him alone, in whom all beings abide, by whom all This † is pervaded. (22)

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

That time wherein going forth Yogis return

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*Purusha.

† This, the universe, in opposition to THAT, the source of all.

not, and also that wherein going forth they return, that time shall I declare to thee, O prince of the Bhâratas. (23)

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

Fire, light, day-time, the bright fortnight, the six months of the northern path *—then, going forth, the men who know the ETERNAL go to the ETERNAL. (24)

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

Smoke, night-time, the dark fortnight also, the six months of the southern path*—then the Yogi, obtaining the moonlight, † returneth. (25)

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६ ॥

* Of the sun.

† The Lunar, or astral body. Until this is slain the soul returns to birth.

Light and darkness, these are thought to be the world's everlasting paths; by the one he goeth who returneth not, by the other he who returneth again. (26)

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

Knowing these paths, O Pârtha, the Yogi is nowise perplexed. Therefore in all times be firm in yoga, O Arjuna. (27)

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

The fruit of meritorious deeds, attached in the Vedas to sacrifices, to austerities, and also to almsgiving, the Yogî passeth all these by having known this, and goeth to the supreme and ancient Seat. (28)

इति श्रीमद्भगवद्गीता॰योगशास्त्रेऽक्षरब्रह्मयोगो नामाष्टमो

ऽध्यायः ।

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the eighth discourse, entitled:

THE YOGA OF THE INDESTRUCTIBLE SUPREME ETERNAL.

NINTH DISCOURSE.

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

The Blessed Lord said :

To thee, the uncarping, verily shall I declare this profoundest Secret, wisdom with knowledge combined, which, having known, thou shalt be freed from evil. (1)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

Kingly Science, kingly Secret, supreme Purifier, this; intuitional, according to righteousness,* very easy to perform, imperishable. (2)

अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

Men without faith in this knowledge,* O

---

* Dharma.

Parantapa, not reaching Me, return to the paths of this world of death. (3)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

By Me all this world is pervaded in My unmanifested aspect; all beings have root in Me, I am not rooted in them. (4)

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

Nor have beings root in Me; behold My sovereign Yoga! The support of beings, yet not rooted in beings, My SELF their efficient cause. (5)

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

As the mighty air everywhere moving is rooted in the Ether,* so all beings rest rooted in Me—thus know thou. (6)

* Akâsha,

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

All beings, O Kaunteya, enter my lower nature * at the end of a world-age ;† at the beginning of a world-age † again I emanate them. (7)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

Hidden in Nature,* which is mine own, I emanate again and again all this multitude of beings, helpless, by the force of Nature*. (8)

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

Nor do these works bind me, O Dhananjaya, enthroned on high unattached to actions. (9)

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

Under Me as supervisor, Nature* sends forth

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* Prakriti.

† Kalpa, a period of activity, of manifestation.

the moving and unmoving: because of this, O Kaunteya, the universe revolves. (10)

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings; (11)

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceitful, brutal and demoniacal nature.* (12)

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

Verily the Mahâtmâs, O Partha, partaking of My divine nature,* worship with unwavering

* Prakriti. The Tamasic Guna, or the dark quality of Prakriti, characterises the beings here spoken of as rakshasic and asuric. Rakshasas were semi-human beings, brutal and bloodthirsty; Asuras were the opponents of the Devas.

mind,* having known Me, the imperishable source of beings. (13)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

Always magnifying Me, strenuous, firm in vows, prostrating themselves before Me, they worship Me with devotion ever harmonised. (14

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

Others also, sacrificing with the sacrifice of wisdom, worship Me as the One and the Manifold everywhere present. (15)

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

I the ablation; I the sacrifice; I the ancestral offering; I the fire-giving herb; the mantram I; I also the butter; I the fire; the burnt-offering I; (16)

*Manah.

पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥ १७ ॥

I the Father of this universe, the Mother, the Supporter, the Grandsire, the Holy one to be known, the Word of Power,* and also the Rik, Sâma, and Yajur,† (17)

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

The Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, house, Seed imperishable. (18)

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

I give heat; I hold back and send forth the rain; immortality and also death, being and non-being ‡ am I, Arjuna. (19)

* Aumkara, the Sacred Word, Aum.

† The Three Vedas.

‡ Sat and Asat, the final pair of opposites, beyond which is only the One.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

The knowers of the three,* the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they, ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones. (20)

ते तं भुक्त्वा स्वर्गलोकं विशालम्
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

They, having enjoyed the spacious heaven-world, their holiness withered,† come back to

* The Three Vedas.

† The fruit of their good deeds finished, their reward exhausted.

this world of death. Following the virtues enjoined by the three,* desiring desires, they obtain the transitory. (21)

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

To those men who worship Me alone thinking of no other, to those ever harmonious, I bring full security. (22)

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

Even the devotees of other Shining Ones, who worship full of faith, they also worship Me, O son of Kuntî, though contrary to the ancient rule. (23)

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

I am indeed the enjoyer of all sacrifices and

* Vedas.

also the Lord, but they know Me not in Essence, and hence they fall. (24)

यान्ति देवव्रता देवान् पितॄन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् २५॥

They who worship the Shining Ones go to the Shining Ones; to the Ancestors * go the Ancestor-worshippers; to the Elements † go those who sacrifice to Elementals; but My worshippers come unto Me. (25)

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the striving self, offered as it is with devotion. (26)

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

Whatsoever thou doest, whatsoever thou eatest,

* Pitris. † Bhutas, Elementals or nature-spirits.

whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me. (27)

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits; thyself harmonised by the yoga of renunciation, thou shalt come unto Me when set free. (28)

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥२९॥

The same am I to all beings; there is none hateful to Me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them. (29)

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

Even if the most sinful worship Me, with un-

divided heart, he too must be accounted righteous, for he hath rightly resolved ; (30)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

Speedily he becometh dutiful and goeth to eternal peace ; O Kaunteya, know thou for certain that My devotee perisheth never. (31)

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥३२॥

They who take refuge with Me, O Partha, though of the womb of sin, women, Vaishyas,* even Shûdras,† they also tread the highest path. (32)

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

How much rather then holy Brâhmanas and

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* The third, the merchant caste.
† The fourth, the manual labouring class.

devoted royal saints; having obtained this transient joyless world, worship thou Me. (33)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

On Me fix thy mind,* be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonised thus in the SELF, thou shalt come unto Me, having Me as thy supreme goal. (34)

इति श्रीमद्भगवद्गीता० राजविद्याराजगुह्ययोगो नाम नवमो ऽध्यायः

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shrî Krishna and Arjuna, the ninth discourse, entitled:

THE YOGA OF THE KINGLY SCIENCE AND THE KINGLY SECRET.

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* Manah.

TENTH DISCOURSE.

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

The Blessed Lord said:

Again, O mighty-armed, hear thou My supreme word, that, desiring thy welfare, I will declare to thee who art beloved. (1)

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

The multitude of the Shining Ones, or the great Rishis,* know not my forthcoming, for I am the beginning of all the Shining Ones and the great Rishis. (2)

* A Rishi is a man who has completed his human evolution, but who remains in the super-physical regions in touch with the earth, in order to help humanity.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

He who knoweth Me, unborn, beginningless, the great Lord of the world, he among mortals without delusion, is liberated from all sin. (3)

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

Reason,* wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, pleasure, pain, existence, non-existence, fear, and also courage (4)

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

Harmlessness, equanimity, content, austerity, almsgiving, fāme and obloquy are the various characteristics of beings issuing from Me. (5)

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

* Buddhi.

The seven great Rishis, the ancient Four,* and also the Manus,† were born of My nature, and mind; of them this race was generated. (6)

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

He who knows in essence that sovereignty and yoga of Mine, he is harmonised by unfaltering yoga; there is no doubt thereof. (7)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

I am the Generator of all; all evolves from Me; understanding thus, the wise adore Me in rapt emotion. (8)

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

* The four Kumaras, or Virgin Youths, the highest in the occult Hierarchy of this earth.

† The heads and legislators of a race.

Mindful of Me, their life hidden in Me, illumining each other, ever conversing about Me, they are content and joyful. (9)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

To these, ever harmonious, worshipping in love, I give the yoga of discrimination * by which they come unto Me. (10)

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

Out of pure compassion for them, dwelling within their Self, I destroy the ignorance-born darkness by the shining lamp of wisdom. (11)

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

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* Buddhi-Yoga.

Arjuna said :

Thou art the supreme ETERNAL, the supreme Abode, the supreme Purity, eternal divine man, primeval Deity, unborn, the Lord ! (12)

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

All the Rishis have thus acclaimed Thee, as also the divine Rishi, Nârada ; so Asita, Devala, and Vyâsa ; and now Thou Thyself tellest it me. (13)

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

All this I believe true that Thou sayest to me, O Keshava. Thy manifestation, O Blessed Lord, neither Shining Ones nor Dânavas * comprehend. (14)

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* Demigods, in the Greek sense.

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

Thyself indeed knowest Thyself by Thyself, O Purushottama; Source of beings, Lord of beings, Shining One of Shining Ones, Ruler of the world! (15)

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

Deign to tell without reserve of Thine own divine glories, by which glories Thou remainest, pervading these worlds. (16)

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

How may I know thee, O Yogi, by constant meditation? In what, in what aspects art Thou to be thought of by me, O blessed Lord? (17)

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

In detail tell me again of Thy yoga and glory, O Janardana; for me there is never satiety in hearing thy life-giving words. (18)

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

The Blessed Lord said:

Blessed be thou! I will declare to thee My divine glory by its chief characteristics, O best of the Kurus; there is no end to details of Me. (19)

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

I, O Gudakesha, am the SELF, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings. (20)

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

Of the Adityas I am Vishnu; of radiances the glorious sun; I am Marîchi of the Maruts; of the asterisms the Moon am I. (21)

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

Of the Vedas I am the Sâma-Veda; I am Vâsava of the Shining Ones; and of the senses I am the mind *; I am of living beings the intelligence †. (22)

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

And of the Rudras ‡ Shañkara am I; Vittesha of the Yakshas and Râkshasas §; and of the Vasus ‡ I am Pâvaka; Meru of high mountains am I. (23)

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

And know Me, O Pârtha, of household priests the chief, Brihaspati: of generals I am Skanda; of lakes I am the ocean. (24)

* Manah. † Chetana.
‡ Celestial beings. § Semi-human beings.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

Of the great Rishis Bhṛigu; of speech I am the one syllable *; of sacrifices I am the sacrifice of silent repetitions†; of immovable things the Himâlaya. (25)

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

Asvattha of all tree; and of divine Rishis Nârada; of Gandharvas ‡ Chitraratha; of the perfected the Muni Kapila. (26)

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

Uchchaishravas of horses know me, nectar-§ born; Airâvata of lordly elephants, and of men the Monarch. (27)

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* Om. † Japa.
‡ Celestial Singers.
§ Amrita, the nectar of immortality.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

Of weapons I am the thunderbolt; of cows I am Kâmadhuk; I am Kandarpa of the progenitors; of serpents Vâsuki am I. (28)

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

And I am Ananta of Nâgas *, Varuna of sea-dwellers I; and of ancestors Aryaman; Yama of governors am I. (29)

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

And I am Prahlâda of Daityas; † of calculators Time am I; and of wild beasts I the imperial beast; ‡ and Vainateya of birds. (30)

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* Serpents, who were Teachers of Wisdom.
† Semi-human beings. ‡ Lion.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

Of purifiers I am the wind; Rama of warriors I; and I am Makara of fishes; of streams the Gangâ am I.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

Of creations the beginning and the ending, and also the middle am I, O Arjuna. Of sciences the science concerning the SELF; the speech of orators I. (32)

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

Of letters the letter A I am, and the duality of a compound *; I also everlasting Time; I the Supporter, whose face turns everywhere. (33)

* Dvandva.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा॥३४॥

And all-devouring Death am I, and the origin of all to come; and of feminine qualities, fame, prosperity, speech, memory, intelligence, constancy, forgiveness. (34)

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

Of hymns also Brihatsâman; Gâyatrî of metres am I; of months I am Mârgaṣîrsha; of seasons the flowery. (35)

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६॥

I am the gambling of the cheat, and the splendour of splendid things I; I am victory, I am determination, and the truth of the truthful I. (36)

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

Of the Vrishnis * Vâsudeva am I; of the Pândavas * Dhananjaya; of the Sages † also I am Vyâsa; of poets Ushanâ the Bard. (37)

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

Of rulers I am the sceptre; of those that seek victory I am statesmanship; and of secrets I am also silence; the knowledge of knowers am I. (38)

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

And whatsoever is the seed of all beings, that am I, O Arjuna; nor is there aught, moving or unmoving, that may exist bereft of Me. (39)

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* A family, or clan, among the Hindus.
† Munis.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

There is no end of My divine powers, O Parantapa. What has been declared is illustrative of My infinite glory. (40)

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥ ४१ ॥

Whatsoever is glorious, good, beautiful, and mighty, understand thou that to go forth from a fragment of My splendour. (41)

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

But what is the knowledge of all these details to thee, O Arjuna? Having pervaded this whole universe with one fragment of Myself, I remain. (42)

इति श्रीमद्भगवद्गीता० विभूतियोगो नाम दशमोऽध्यायः ।

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the tenth discourse, entitled:

THE YOGA OF SOVEREIGNTY.

ELEVENTH DISCOURSE.

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Arjuna said :

This word of the supreme Secret concerning the Self, Thou hast spoken out of compassion; by this my delusion is taken away. (1)

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

The production and destruction of beings have been heard by me in detail from Thee, O Lotus-eyed, and also Thy imperishable greatness. (2)

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

O supreme Lord,* even as Thou describest

* Ishvara, the Creator and Ruler of a Universe.

Thyself, O best of beings, I desire to see Thy Form omnipotent. (3)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

If Thou thinkest that by me It can be seen, O Lord, Lord of Yoga, then show me Thine imperishable Self. (4)

श्रीभगवानुवाच ।
पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

The Blessed Lord said:

Behold, O Pârtha, a Form of Me, a hundredfold, a thousandfold, various in kind, divine, various in colours and shapes. (5)

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

Behold the Âdityas, the Vasus, the Rudras,

the two Ashvins and also the Maruts*; behold many marvels never seen ere this, O Bhârata. (6)

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

Here, to-day, behold the whole universe, movable and immovable, standing in one in My body, O Gudâkesha, with aught else thou desirest to see. (7)

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

But verily thou art not able to behold Me with these thine eyes; the divine eye I give unto thee. Behold My sovereign Yoga.

सञ्जय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

* Various classes of Celestial Beings.

Sanjaya said :

Having thus spoken, O King, the great Lord of Yoga, Hari, showed to Pârtha His supreme Form as Lord.* (9)

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

With many mouths and eyes, with many visions of marvel, with many divine ornaments, with many upraised divine weapons ; (10)

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

Wearing divine necklaces and vestures, anointed with divine unguents, the God all-marvellous, boundless, with face turned everywhere. (11)

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

If the splendour of a thousand suns were to

---

* Ishvara.

blaze out together in the sky, that might resemble the glory of that Mahâtman. (12)

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

There Pândava beheld the whole universe, divided into manifold parts, standing in one in the body of the Deity of Deities. (13)

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

Then he, Dhananjaya, overwhelmed with astonishment, his hair upstanding, bowed down his head to the Shining One, and with joined palms spake. (14)

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

Arjuna said :

Within Thy Form, O God, the Gods I see,
All grades of beings with distinctive marks;
Brahma, the Lord, upon His lotus-throne,
The Rishis all, and Serpents, the Divine. (15)

अनेकबाहूदरवक्त्रनेत्रम्
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिम्
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

With mouths, eyes, arms, breasts multitudinous,
I see Thee everywhere, unbounded Form.
Beginning, middle, end, nor source of Thee,
Infinite Lord, infinite Form, I find ; (16)

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

Shining, a mass of splendour everywhere,
With discus, mace, tiara, I behold :
Blazing as fire, as sun dazzling the gaze,
From all sides in the sky, immeasurable. (17)

त्वमक्षरं परमं वेदितव्यम्
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

Lofty beyond all thought, unperishing,
Thou treasure-house supreme, all-immanent ;
Eternal Dharma's changeless Guardian, Thou ;
As immemorial Man I think of Thee. (18)

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रम्
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

Nor source, nor midst, nor end ; infinite force,
Unnumbered arms, the sun and moon Thine eyes

I see Thy face, as sacrificial fire
Blazing, its splendour burneth up the worlds. (19)

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदम्
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

By Thee alone are filled the earth, the heavens,
And all the regions that are stretched between;
The triple worlds sink down, O mighty One,
Before Thine awful manifested Form. (20)

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

To Thee the troops of Suras enter in,
Some with joined palms in awe invoking Thee;
Banded Maharshis, Siddhas, cry: "All hail"!
Chanting Thy praises with resounding songs. (21)

रुद्रादित्या वसवो ये च साध्याः
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घाः
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

Rudras, Vasus, Sâdhyas and Adityas,
Vishvas, the Ashvins, Maruts, Ushmapas,
Gandharvas, Yakshas, Siddhas, Asuras,*
In wondering multitudes beholding Thee. (22)

रूपं महत्ते बहुवक्त्रनेत्रम्
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालम्
दृष्ट्वा लोका प्रव्यथितास्तथाऽहम् ॥ २३ ॥

Thy mighty Form, with many mouths and eyes,
Long armed, with thighs and feet innumerate,
Vast-bosomed, set with many fearful teeth,
The worlds see terror-struck, as also I. (23)

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*Names of various grades of super-physical beings.

नभः स्पृशं दीप्तमनेकवर्णम्
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

Radiant, Thou touchest heaven, rainbow-hued,
With opened mouths and shining vast-orbed eyes.
My inmost self is quaking, having seen,
My strength is withered, Vishnu, and my peace. (24)

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

Like Time's destroying flames I see Thy teeth,
Upstanding, spread within expanded jaws;
Nought know I anywhere, no shelter find;
Mercy, O God! re of all the worlds! (25)

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

The sons of Dhṛitarâshtra, and with them
The multitude of all these kings of earth,
Bhîshma, and Drona, Sûta's royal son,
And all the noblest warriors of our hosts, (26)

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

Into Thy gaping mouths they hurrying rush,
Tremendous-toothed and terrible to see;
Some caught within the gaps between Thy teeth
Are seen, their heads to powder crushed and ground. (27)

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीराः
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

As river-floods impetuously rush,
Hurling their waters into ocean's lap,
So fling themselves into Thy flaming mouths,
In haste, these mighty men, these lords of earth. (28)

यथा प्रदीप्तं ज्वलनं पतङ्गाः
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

As moths with quickened speed will headlong fly
Into a flaming light, to fall destroyed,
So also these, in haste precipitate,
Enter within Thy mouths destroyed to fall. (29)

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रम्
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

On every side, all-swallowing, fiery-tongued,
Thou lickest up mankind, devouring all ;
The glory filleth space : the universe
Is burning, Vishnu, with Thy blazing rays. (30)

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यम्
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

Reveal Thy Self ; what awful Form art Thou ?
I worship Thee ! Have mercy, God supreme !
Thine inner Being I am fain to know ;
This Thy forth-streaming Life bewilders me. (31)

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

Time am I, laying desolate the world,
Made manifest on earth to slay mankind !
Not one of all these warriors ranged for strife
Escapeth death ; thou shalt alone survive. (32)

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

Therefore stand up ! win for thyself renown,
Conquer thy foes, enjoy the wealth-filled realm.
By Me they are already overcome,
Be thou the outward cause, left-handed one. (33)

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथाऽन्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठाः
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

Drona and Bhîshma and Jayadratha,
Karna, and all the other warriors here,
Are slain by Me. Destroy them fearlessly.
Fight! thou shalt crush thy rivals in the field.(34)

सञ्जय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णम्
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

Sanjaya said :

Having heard these words of Keshava, he who weareth a diadem, with joined palms, quaking

and prostrating himself, spake again to Krishna, stammering with fear, casting down his face. (35)

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

Arjuna said:

Hrishîkesha! in Thy magnificence
Rightly the world rejoiceth, hymning Thee;
The Râkshasas to every quarter fly
In fear; the hosts of Siddhas prostrate fall. (36)

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

How should they otherwise, O loftiest Self!
First Cause! Brahmâ Himself less great than
Thou.

Infinite, God of Gods, home of all worlds,
Unperishing, Sat, Asat,* THAT supreme! (37)

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्ताऽसि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

First of the Gods, most ancient Man Thou art,
Supreme receptacle of all that lives;
Knower and known, the dwelling-place on high;
In Thy vast Form the universe is spread. (38)

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

* Being, Non-Being.

Thou art Vâyu and Yama, Agni, moon,
Varuna, Father, Grandsire of all;
Hail, hail to Thee! a thousand times all hail!
Hail unto Thee! again, again all hail! (39)

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वम्
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

Prostrate in front of Thee, prostrate behind;
Prostrate on every side to Thee, O All.
In power boundless, measureless in strength,
Thou holdest all: then Thou Thyself art All. (40)

सखेति मत्वा प्रसभं यदुक्तम्
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदम्
मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

If, thinking Thee but friend, importunate,
O Krishna! or O Yâdava! O friend!
I cried, unknowing of Thy majesty,
And careless in the fondness of my love; (41)

यच्चाऽवहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाऽप्यच्युत तत्समक्षम्
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

If jesting I irreverence showed to Thee,
At play, reposing, sitting or at meals,
Alone, O sinless One, or with my friends,
Forgive my error, O Thou boundless One. (42)

पिताऽसि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभावः ॥ ४३ ॥

Father of worlds, of all that moves and stands,
Worthier of reverence than the Guru's self,

There is none like to Thee. Who passeth Thee ?
Pre-eminent Thy power in all the worlds. (43)

तस्मात्प्रणम्य प्रणिधाय कायम्
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

Therefore I fall before Thee; with my body
I worship as it fitting; bless Thou me.
As father with the son, as friend with friend,
With the beloved as lover, bear with me. (44)

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपम्
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

I have seen that which none hath seen before,
My heart is glad, yet faileth me for fear;
Show me, O God, Thine other Form again—
Mercy, O God of Gods, home of all worlds— (45)

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

Diademed, mace and discus in Thy hand.
Again I fain would see Thee as before ;
Put on again Thy four-armed shape, O Lord,
O thousand-armed, of forms innumerate. (46)

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदम्
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यम्
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

The Blessed Lord said :

Arjuna, by My favour thou hast seen,
This loftiest Form by yoga's self revealed !

Radiant, all-penetrating, endless, first,
That none except thyself hath ever seen. (47)

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

Nor sacrifice, nor Vedas, alms, nor works,
Nor sharp austerity, nor study deep,
Can win the vision of this Form for man,
Foremost of Kurus, thou alone hast seen. (48)

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वम्
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

Be not bewildered, be thou not afraid,
Because thou hast beheld this awful Form;
Cast fear away, and let thy heart rejoice;
Behold again Mine own familiar shape. (49)

सञ्जय उवाच ।
इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनम्
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

Sanjaya said :

Vâsudeva, having thus spoken to Arjuna, again manifested His own Form, and consoled the terrified one, the Mahâtman again assuming a gentle form. (50)

अर्जुन उवाच ।
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

Arjuna said :

Beholding again Thy gentle human Form, O Janârdana, I am now collected, and am restored to my own nature. (51)

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

The Blessed Lord said :

This Form of Mine beholden by thee is very hard to see. Verily the Shining Ones ever long to behold this form. (52)

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

Nor can I be seen as thou hast seen Me by the Vedas, nor by austerities, nor by alms, or by offerings ; (53)

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa. (54)

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment without hatred of any being, he cometh unto Me, O Pândava. (55)

इति श्रीमद्भगवद्गीता० विश्वरूपदर्शनयोगो नामैकादशो ऽध्यायः ।

Thus in the glorious Upanishads of the Bhagavad-Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the eleventh discourse, entitled:

THE YOGA OF THE VISION OF THE UNIVERSAL FORM.

TWELFTH DISCOURSE.

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

Arjuna said :

Those devotees who ever harmonised worship Thee, and those also who worship the Indestructible, the Unmanifested, whether of these is the more learned in yoga? (1)

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

The Blessed Lord said :

They who with mind* fixed on Me ever harmonised worship Me, with faith supreme endowed, these, in My opinion, are best in yoga. (2)

* Manah.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

They who worship the Indestructible, the Ineffable, the unmanifested, Omnipresent, and Unthinkable, the Unchanging, Immutable, Eternal, (3)

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

Restraining and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me. (4)

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach. (5)

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

Those verily who, renouncing all actions in Me and intent on Me, worship meditating on Me, with whole-hearted yoga, (6)

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

These I speedily lift up from the ocean of death and existence, O Pârtha, their minds* being fixed on Me. (7)

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

Place thy mind † in me, into Me let thy Reason ‡ enter; then without doubt thou shalt abide in Me hereafter. (8)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

And if thou art not able firmly to fix thy mind§

* Chetah. † Manah. ‡ Buddhi. § Chitta.

on Me, then by the yoga of practice seek to reach Me, O Dhananjaya. (9)

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

If also thou art not equal to constant practice, be intent on My service; performing actions for My sake, thou shalt attain perfection. (10)

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

If even to do this thou hast not strength, then, taking refuge in union with Me, renounce all fruit of action with the self controlled. (11)

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

Better indeed is wisdom than constant-practice; than wisdom, meditation is better;

than meditation, renunciation of the fruit of action; on renunciation follows peace. (12)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving, (13)

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥

Ever content, harmonious, with the self-controlled, resolute, with mind * and Reason † dedicated to Me, he, My devotee, is dear to Me. (14)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

* Manah. † Buddhi.

He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger, and fear, he is dear to me. (15)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to Me. (16)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me. (17)

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment, (18)

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me. (19)

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

They verily who partake of this life-giving wisdom * as taught herein, endued with faith, I their supreme Object, devotees, they are surpassingly dear to Me. (20)

* Amrita-Dharma.

इति श्रीमद्भगवद्गीता॰ भक्तियोगो नाम द्वादशोऽध्यायः।

Thus in the glorious Upanishads of the Bhagavad-Gita, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the twelfth discourse, entitled :

THE YOGA OF DEVOTION.

THIRTEENTH DISCOURSE.

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

Arjuna said :

Matter and Spirit,* even the Field and the Knower of the Field, wisdom and that which ought to be known, these I fain would learn, O Keshava. (1)

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ २ ॥

The Blessed Lord said :

This body, son of Kuntî, is called the Field; that which knoweth it is called the Knower of the Field by the Sages. (2)

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*Prakriti and Purusha.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

Understand Me as the Knower of the Field in all Fields, O Bhârata. Wisdom as to the Field and the Knower of the Field, that in My opinion is the wisdom. (3)

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥

What that Field is and of what nature, how modified, and whence it is, and what He * is and what His powers, hear that now briefly from Me. (4)

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

Rishis have sung in manifold ways, in many various chants, and in decisive Brahma-sûtra verses † full of reasonings. (5)

* Kshetrajña, the Knower of the Field.
† Short terse sayings, concerning the ETERNAL.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥

The great Elements, Individuality*, Reason† and also the unmanifested, the ten senses and the one, and the five pastures of the senses ‡; (6)

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

Desire, aversion, pleasure, pain, combination §, intelligence, firmness; these, briefly described, constitute the Field and its modifications. (7)

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥

Humility, unpretentiousness, harmlessness,

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* Ahañkara † Buddhi.

‡ The five organs of knowledge, or senses, the five organs of action, the mind, and the object cognised by each of the five senses. § The body.

forgiveness, rectitude, service of the teacher, purity, steadfastness, self-control. (8)

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥

Dispassion towards the objects of the senses, and also absence of egoism, insight into the pain and evil of birth, death, old age and sickness, (9)

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥

Unattachment, absence of self-identification with son, wife or home, and constant balance of mind in wished-for and unwished-for events, (10)

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥

Unflinching devotion to Me by yoga, without

other objects, resort to sequestered places, absence of enjoyment in the company of men, (11)

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

Constancy in the wisdom of the Self,* understanding of the object of essential wisdom; that is declared to be the Wisdom; all against it is ignorance. (12)

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३ ॥

I will declare that which ought to be known, that which being known immortality is enjoyed—the beginningless supreme ETERNAL, called neither being nor non-being. (13)

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

Everywhere THAT hath hands and feet,

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* Adhyâtma; see vii, 29.

everywhere eyes, heads, and mouths; all-hearing, He dwelleth in the world, enveloping all, (14)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १५ ॥

Shining with all sense-faculties without any senses; unattached supporting everything and free from qualities* enjoying qualities;* (15)

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥

Without and within all beings, immovable and also movable; by reason of His subtlety imperceptible; at hand and far away is THAT. (16)

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥

Not divided amid beings, and yet seated

* Gunas.

distributively; THAT is to be known as the supporter of beings; He devours and He generates. (17)

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १८ ॥

THAT, the Light of all lights, is said to be beyond darkness; Wisdom, the Object of Wisdom, by Wisdom to be reached, seated in the hearts of all. (18)

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

Thus the Field, Wisdom and the Object of Wisdom, have been briefly told. My devotee, thus knowing, enters into My Being. (19)

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ २० ॥

Know thou that Matter * and Spirit † are both without beginning; and know thou also that modifications and qualities ‡ are all Matter *-born. (20)

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥

Matter* is called the cause of the generation of causes and effects; Spirit † is called the cause of the enjoyment of pleasure and pain. (21)

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २२ ॥

Spirit† seated in Matter * useth the qualities‡ born of Matter *; attachment to the qualities ‡ is the cause of his births in good and evil wombs. (22)

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २३ ॥

* Prakriti. † Purusha. ‡ Gunas.

Supervisor and permitter, supporter, enjoyer, the great Lord, and also the supreme SELF; thus is styled in this body the supreme Spirit.† (23)

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २४ ॥

He who thus knoweth Spirit * and Matter † with its qualities, ‡ in whatsoever condition he may be, he shall not be born again. (24)

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २५ ॥

Some by meditation behold the SELF in the self by the SELF; others by the Sânkhya Yoga, and others by the Yoga of Action; (25)

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

Others also, ignorant of this, having heard of it

* Purusha. † Prakriti. ‡ Gunas.

from others, worship; and these also cross beyond death, adhering to what they had heard. (26)

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २७ ॥

Whatsoever creature is born immobile or mobile, know thou, O best of the Bhâratas, that it is from the union between the Field and the Knower of the Field. (27)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २८ ॥

Seated equally in all beings, the supreme Lord, unperishing within the perishing—he who thus seeth, he seeth. (28)

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम्॥२९॥

Seeing indeed everywhere the same Lord equally dwelling, he doth not destroy the Self, and thus treads the highest Path. (29)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ ३० ॥

He who seeth that Matter* verily performeth all actions, and that the SELF is actionless, he seeth. (30)

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३१ ॥

When he perceiveth the diversified existence of beings as rooted in One, and spreading forth from it, then he reacheth the ETERNAL. (31)

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

Being beginningless and without qualities †, the imperishable supreme SELF, though seated in the body, O Kaunteya, worketh not nor is affected. (32)

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* Prakriti. † Gunas.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ॥
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३३ ॥

As the omnipresent ether is not affected, by reason of its subtlety, so seated everywhere in the body the SELF is not affected. (33)

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

As the one sun illumineth the whole earth, so the Lord of the Field illumineth the whole Field, O Bhârata. (34)

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥

They who by the eyes of Wisdom perceive this difference between the Field and the Knower of the Field, and the liberation of beings from Matter * they go to the Supreme. (35)

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*Prakriti

इति श्रीमद्भगवद्गीता० क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ।

Thus in the glorious Upanishads of the Bhagavad-Gita, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shrî Krishna and Arjuna, the thirteenth discourse entitled:

THE YOGA OF THE DISTINCTION BETWEEN THE FIELD AND THE KNOWER OF THE FIELD.

FOURTEENTH DISCOURSE.

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

The Blessed Lord said:

I will again proclaim that supreme Wisdom, of all wisdom the best, which having known, all the Sages * have gone hence to the supreme Perfection. (1)

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

Having taken refuge in this Wisdom and being assimilated to My own nature, they are not re-born even in the emanation of a universe, nor are disquieted in the dissolution. (2)

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

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* Munis.

My womb is the great ETERNAL; in that I place the germ; thence cometh the birth of all beings, O Bhârata. (3)

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

In whatsoever wombs mortals are produced, O Kaunteya, the great ETERNAL is their womb, I their generating father. (4)

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

Harmony,* Motion, Inertia, such are the qualities †, Matter ‡-born; they bind fast in the body, O great-armed one, the indestructible dweller in the body. (5)

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

Of these Harmony from its stainlessness,

*More strictly Rhythm. † Gunas. ‡ Prakriti.

luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one. (6)

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

Motion, the passion-nature, know thou, is the source of attachment and thirst for life, O Kaunteya, that bindeth the dweller in the body by the attachment to action. (7)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

But Inertia, know thou, born of unwisdom, is the deluder of all dwellers in the body; that bindeth by heedlessness, indolence and sloth, O Bharata. (8)

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

Harmony attacheth to bliss, Motion to action

O Bharata. Inertia, verily, having shrouded wisdom, attacheth on the contrary to heedlessness. (9)

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

Now Harmony prevaileth, having overpowered Motion and Inertia, O Bhârata; now Motion, having overpowered Harmony and Inertia; and now Inertia, having overpowered Harmony and Motion. (10)

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

When the wisdom-light streameth forth from all the gates of the body, then it may be known that Harmony is increasing. (11)

लोभः प्रवृत्तिरारंभः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

Greed, outgoing energy, undertaking of actions,

restlessness, desire—these are born of the increase of Motion, O best of the Bhâratas. (12)

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

Darkness, stagnation and heedlessness and also delusion—these are born of the increase of Inertia, O joy of the Kurus. (13)

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

If Harmony verily prevaileth when the embodied goeth to dissolution, then he goeth forth to the spotless worlds of the great Sages. (14)

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

Having gone to dissolution in Motion, he is born among those attached to action; if dissolved in Inertia, he is born in the wombs of the senseless. (15)

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

It is said the fruit of a good action is harmonious and spotless; verily the fruit of Motion is pain, and the fruit of Inertia unwisdom (16)

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

From Harmony wisdom is born, and also greed from Motion; heedlessness and delusion are of Inertia and also unwisdom. (17)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

They rise upwards who are settled in Harmony; the Active dwell in the mid-most place: the Inert go downwards, enveloped in the vilest (18)

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

When the Seer perceiveth no agent other than the qualities*, and knoweth THAT which is higher than the qualities,* he entereth into My Nature. (19)

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

When the dweller in the body hath crossed over these three qualities,* whence all bodies have been produced, liberated from birth, death, old age and sorrow, he drinketh the nectar of immortality†. (20)

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

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* Gunas. † The Amrita.

Arjuna said :

What are the marks of him who hath crossed over the three qualities*, O Lord ? How acteth he, and how doth he go beyond these three qualities* ? (21)

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

The Blessed Lord said :

He, O Pândava, who hateth not radiance, nor outgoing energy, nor even delusion, when present, nor longeth after them, absent ; (22)

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

He who, seated as a neutral, is unshaken by the qualities* ; who, saying, "The qualities * revolve," standeth apart immovable. (23)

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* Gunas.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike, the same to loved and unloved, firm, the same in censure and in praise, (24)

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारंभपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

The same in honour and ignominy, the same to friend and foe, abandoning all undertakings—he is said to have crossed over the qualities.* (25)

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

And he who serveth Me exclusively by the Yoga of devotion, he, crossing beyond the qualities,* he is fit to become the ETERNAL. (26)

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* Gunas.

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

For I am the abode of the ETERNAL, and of the indestructible nectar of immortality, of immemorial righteousness,* and of unending bliss. (27)

इति श्रीमद्भगवद्गीता० गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ।

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the fourteenth discourse entitled:

THE YOGA OF SEPARATION FROM THE THREE QUALITIES.

* Dharma.

FIFTEENTH DISCOURSE.

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

The Blessed Lord said:

With roots above, branches below, the Asvattha is said to be indestructible; the leaves of it are hymns; he who knoweth it is a Veda-knower. (1)

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

Downwards and upwards spread the branches of it, nourished by the qualities *; the objects of the senses its buds; and its roots grow

* Gunas.

downwards, the bonds of action in the world of men. (2)

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

Nor here may be acquired knowledge of its form, nor its end, nor its origin, nor its rooting-place; this strongly rooted Asvattha having been cut down by the unswerving weapon of non-attachment, (3)

ततः पदं तत्परिमार्गितव्यम्
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

That path beyond may be sought, treading which there is no return. I go indeed to that

Primal Man *, whence the ancient energy forth-streamed. (4)

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

Without pride and delusion, victorious over the vice of attachment, dwelling constantly in the SELF, desire pacified, liberated from the pairs of opposites known as pleasure and pain, they tread, undeluded, that indestructible path. (5)

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

Nor doth the sun lighten there, nor moon, nor fire ; having gone thither they return not ; that is My supreme abode. (6)

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* Purusha.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

A portion of Mine own Self, transformed in the world of life into an immortal Spirit,* draweth round itself the senses of which the mind † is the sixth, veiled in matter ‡. (7)

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

When the Lord acquireth a body and when He abandoneth it, He seizeth these § and goeth with them, as the wind takes fragrances from their retreats. (8)

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

Enshrined in the ear, the eye, the touch, the taste and the smell, and in the mind † also, He enjoyeth the objects of the senses (9)

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* Jîva, a life, individualised from the Universal Spirit.

† Manah. ‡ Prakriti.

§ The senses and the mind.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

The deluded do not perceive (Him) when He departeth or stayeth or enjoyeth, swayed by the qualities *; the wisdom-eyed perceive. (10)

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

Yogîs also, struggling, perceive Him, established in the SELF; but though struggling, the unintelligent perceive Him not, their selves untrained. (11)

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

That splendour issuing from the sun that enlighteneth the whole world, that which is in the moon and in fire, that splendour know as from Me. (12)

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* Guṇas.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

Permeating the soil, I support beings by my vital energy, and having become the delicious Soma * I nourish all plants. (13)

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

I, having become the Fire of Life †, take possession of the bodies of breathing things, and united with the life-breaths ‡, I digest the four kinds of food. (14)

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

* "Having become the watery moon" is the accepted translation. Soma is a liquid, drawn from the Soma-plant. "Having become sap" is a probable translation.
† Vaisvânara. ‡ Prâna and Apâna.

And I am seated in the hearts of all, and from Me memory and wisdom and their absence. And that which is to be known in all the Vedas am I; and I indeed the Veda-knower and the author of the Vedanta. (15)

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

There are two Energies * in this world, the destructible and the indestructible; the destructible is all beings, the unchanging is called the indestructible. (16)

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

The highest Energy * is verily Another, declared as the Supreme SELF, He who, pervading all, sustaineth the three worlds, the indestructible Lord. (17)

* Purusha.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda I am proclaimed the Supreme Spirit. * (18)

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

He who undeluded knoweth Me thus as the Supreme Spirit *, he, all-knowing, worshippeth Me with his whole being, O Bhârata. (19)

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुद्ध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥ २० ॥

Thus by Me this most secret teaching hath been told O sinless one. This known, he hath become illuminated and hath finished his work, O Bhârata. (20)

* Purushottama, the highest Purusha.

इति श्रीमद्भगवद्गीता॰ पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ।

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shrî Krishna and Arjuna, the fifteenth discourse, entitled :

THE YOGA OF ATTAINING THE SUPREME SPIRIT.

SIXTEENTH DISCOURSE.

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

The Blessed Lord said:

Fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, almsgiving, self-restraint and sacrifice and study of the Scriptures, austerity and straightforwardness, (1)

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of crookedness, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness, (2)

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

Vigour, forgiveness, fortitude, purity, absence of envy and pride—these are his who is born with the divine properties, O Bhârata. (3)

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Pârtha, with demoniacal* properties. (4)

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

The divine properties are deemed to be for liberation, the demoniacal for bondage. Grieve not, thou art born with divine properties, O Pândava. (5)

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

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* Asuric; the Asuras were the enemies of the Suras or Gods.

Twofold is the animal creation in this world, the divine and the demoniacal: the divine hath been described at length: hear from Me, O Pârtha, the demoniacal. (6)

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

Demoniacal men know neither right energy nor right abstinence; nor purity, nor even propriety, nor truth is in them. (7)

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

"The universe is without truth, without basis," they say, "without a God*; brought about by mutual union, and caused by lust and nothing else." (8)

एतवां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

* Isvara; the ruler of a universe.

Holding this view, these ruined selves of small understanding *, of fierce deeds, come forth as enemies for the destruction of the world. (9)

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves. (10)

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

Giving themselves over to unmeasured thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all, (11)

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* Buddhi.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments. (12)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

"This to-day by me hath been won, that purpose I shall gain; this wealth is mine already, and also this shall be mine in future.(13)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

"I have slain this enemy, and others also I shall slay. I am the Lord, I am the enjoyer, I am perfect, powerful, happy; (14)

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

"I am wealthy, well-born; what other is there that is like unto me? I will sacrifice, I will give alms, I will rejoice." Thus deluded by unwisdom, (15)

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into a foul hell. (16)

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

Self-glorifying, stubborn, filled with the pride and intoxication of wealth, they perform lip-sacrifices for ostentation, contrary to scriptural ordinance. (17)

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

Given over to egoism, power, insolence, lust and wrath, these malicious ones hate Me in the bodies of others and in their own. (18)

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

These haters, evil, pitiless, vilest among men in the world, I ever throw down into demoniacal wombs. (19)

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

Cast into demoniacal wombs, deluded birth after birth, attaining not to Me, O Kaunteya, they sink into the lowest depths. (20)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

Triple is the gate of this hell, destructive of the self—lust, wrath, and greed; therefore let man renounce these three. (21)

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

A man liberated from these three gates of darkness, O son of Kunti, accomplisheth his own welfare, and thus reacheth the highest goal. (22)

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

He who, having cast aside the ordinances of the Scriptures, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest goal. (23)

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

Therefore let the Scriptures be thy authority, in determining what ought to be done, or what ought not to be done. Knowing what hath been

declared by the ordinances of the Scriptures, thou oughtest to work in this world. (24)

इति श्रीमद्भगवद्गीता० दैवासुरसम्पद्विभागयोगो नाम
षोडशोऽध्यायः ।

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the sixteenth discourse, entitled:

THE YOGA OF DIVISION BETWEEN THE DIVINE AND THE DEMONIACAL.

SEVENTEENTH DISCOURSE.

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

Arjuna said:

Those that sacrifice full of faith,* but casting aside the ordinances of the Scriptures, what is verily their condition, O Krishna? Is it one of Purity, Passion, or Darkness†? (1)

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

The Blessed Lord said:

Threefold is by nature the inborn faith of the

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* Shraddhâ.

† The three qualities, Sattva, Rajah, Tamah, are here used in their moral correspondences, and are therefore translated as Purity, Passion, and Darkness

embodied—pure, passionate, and dark. Hear thou of these. (2)

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

The faith of each is shaped to his own nature, O Bhârata. The man consists of his faith *; that which his faith is, he is even that. (3)

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

Pure men worship the Gods; the passionate the gnomes and giants †; the others, the dark folk, worship ghosts and troops of nature-spirits ‡. (4)

* That is, the man's faith shows what is the man's character.

† Yakshas, gnomes, are the servants of the Lord of Wealth, *i. e.*, are connected with metals; Râkshasas, giants, or Titans, are the gigantic inhabitants of Atlantis versed in magic and sorcery.

‡ Pretas, ghosts, are departed men; while Bhûtas, nature-spirits, are of a somewhat goblin-like type.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

The men who perform severe austerities, unenjoined by the Scriptures, wedded to vanity and egoism, impelled by the force of their desires and passions, (5)

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

Unintelligent, tormenting the aggregated elements forming the body, and Me also, seated in the inner body, know these demoniacal in their resolves. (6)

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

The food also which is dear to each is threefold, as also sacrifice, austerity and almsgiving. Hear thou the distinction of these. (7)

आयु:सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥८॥

The foods that augment vitality, energy, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable, are dear to the pure. (8)

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

The passionate desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning and which produce pain, grief and sickness. (9)

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

That which is stale and flat, putrid and corrupt, leavings also and unclean, is the food dear to the dark. (10)

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टोय इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

The sacrifice which is offered by men without desire for fruit, as enjoined by the ordinances, under the firm belief that sacrifice is a duty, that is pure. (11)

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

The sacrifice offered with a view verily to fruit, and also indeed for self-glorification, O best of the Bhâratas; know thou that to be of passion. (12)

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

The sacrifice contrary to the ordinances, without distributing food, devoid of words of power * and without gifts †, empty of faith, is said to be of darkness. (13)

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

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* Mantras. † To the officiating priests.

Worship given to the Gods, to the twice-born, to the teachers* and to the wise, purity, straightforwardness, continence and harmlessness, are called the austerity of the body. (14)

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

Speech causing no annoyance, truthful, pleasant and beneficial, the practice of the study of the Scriptures, are called the austerity of speech. (15)

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

Mental happiness, equilibrium, silence, self-control, purity of nature—these are called the austerity of the mind †. (16)

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

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* Gurus. † Manah.

This threefold austerity, performed by men with the utmost faith, without desire for fruit, harmonised, is said to be pure. (17)

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

The austerity which is practised with the object of gaining respect, honour and worship, and for ostentation, is said to be of passion, unstable and fleeting. (18)

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

That austerity done under a deluded understanding, with self-torture, or with the object of destroying another, that is declared of darkness. (19)

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

That alms given to one who does nothing in return, believing that a gift ought to be made in a fit place and time to a worthy person, that alms is accounted pure. (20)

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

That given with a view to receiving in return, or looking for fruit again, or grudgingly, that alms is accounted of passion. (21)

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

That alms given at unfit place and time, and to unworthy persons, disrespectfully and contemptuously, that is declared of darkness. (22)

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३ ॥

"AUM TAT SAT," this has been considered to be the threefold designation of the ETERNAL. By

that were ordained of old Brâhmanas, Vedas and sacrifices. (23)

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

Therefore with the pronunciation of "AUM" the acts of sacrifice, gift and austerity as laid down in the ordinances are always commenced by the knowers of the ETERNAL. (24)

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

With the pronunciation of "TAT" and without aiming at fruit are performed the various acts of sacrifice, austerity and gift, by those desiring liberation. (25)

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

"SAT" is used in the sense of reality and

goodness; likewise, O Pârtha, the word "SAT" is used in the sense of a good work. (26)

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

Steadfastness in sacrifice, austerity and gift is also called "SAT", and action for the sake of the Supreme* is also named "SAT." (27)

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

Whatsoever is wrought without faith, oblation, gift, austerity, or other deed, "Asat" it is called, O Pârtha; it is nought, here or hereafter. (28)

इति श्रीमद्भगवद्गीता० श्रद्धात्रयविभागयोगो नाम सप्तदशो ऽध्यायः ।

* TAT.

Thus in the glorious Upanishads of the BHAGAVAD-GITA, the science of the ETERNAL, the scripture of Yoga, the dialogue between Shrî Krishna and Arjuna, the seventeenth discourse, entitled :

THE YOGA OF THE DIVISION OF THREEFOLD FAITH.

EIGHTEENTH DISCOURSE.

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

Arjuna said:

I desire, O mighty-armed, to know severally the essence of renunciation,* O Hrishîkesha, and of relinquishment†, O Keshinishûdana ‡. (1)

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

The Blessed Lord said:

Sages have known as renunciation the renouncing of works with desire; the relinquishing of the fruit of all actions is called relinquishment by the wise. (2)

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* Sannyâsa, † Tyâga, ‡ Slayer of Keshi, a demon.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ ३ ॥

"Action should be relinquished as an evil,"* declare some thoughtful men; "acts of sacrifice, gift and austerity should not be relinquished," say others. (3)

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

Hear my conclusions as to that relinquishment, O best of the Bhâratas; since relinquishment, O tiger of men, has been explained as threefold. (4)

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

Acts of sacrifice, gift and austerity should not be relinquished, but should be performed;

* Some read: "Because it is evil."

sacrifice, gift and also austerity are the purifiers of the intelligent. (5)

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

But even these actions should be done leaving aside attachment and fruit, O Pârtha; that is my certain and best belief. (6)

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

Verily renunciation of actions that are prescribed is not proper; the relinquishment thereof from delusion is said to be of darkness.(7)

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

He who relinquisheth an action from fear of physical suffering, saying "Painful," thus performing a passionate relinquishment, obtaineth not the fruit of relinquishment. (8)

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

He who performeth a prescribed action, saying, "It ought to be done," O Arjuna, relinquishing attachment and also fruit, that relinquishment is regarded as pure. (9)

न द्वेष्ट्यकुशलं कर्म कुशलं नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

The relinquisher pervaded by purity, intelligent and with doubts cut away, hateth not unpleasurable action nor is attached to pleasurable. (10)

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

Nor indeed can embodied beings completely relinquish action; verily he who relinquisheth the fruit of action, he is said to be a relinquisher. (11)

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

Good, evil and mixed—threefold is the fruit of action hereafter for the non-relinquisher; but there is none ever for the renouncer. (12)

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

These five causes, O mighty-armed, learn of Me as declared in the Sâñkhya system for the accomplishment of all actions: (13)

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

The body, the actor, the various organs, the diverse kinds of energies, and the presiding deities also, the fifth. (14)

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

Whatever action a man performeth by his body, speech and mind,* whether right or the reverse, these five are the cause thereof. (15)

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

That being so, he verily who—owing to untrained Reason †—looketh on his SELF, which is isolated, as the actor, he of perverted intelligence, seeth not. (16)

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

He who is free from the egoistic notion, whose Reason † is not affected, though he slay these peoples, he slayeth not, nor is bound. (17)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८ ॥

Knowledge, the knowable and the knower,

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* Manah. † Buddhi.

the threefold impulse to action; the organ, the action, the actor, the threefold constituents of action. (18)

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यन्ते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

Knowledge, action and actor in the category of qualities * are also said to be severally threefold, from the difference of qualities *; hear thou duly these also. (19)

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

That by which one indestructible Being is seen in all beings, inseparate in the separated, know thou that knowledge as pure. (20)

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

But that knowledge which regardeth the

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* Gunas.

several manifold existences in all beings as separate, that knowledge know thou as of passion; (21)

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

While that which clingeth to each one thing as if it were the whole, without reason, without grasping the reality, narrow, that is declared to be dark. (22)

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

An action which is ordained, done by one undesirous of fruit, devoid of attachment, without love or hate, that is called pure. (23)

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

But that action that is done by one longing for

desires, or again with egoism, or with much effort, that is declared to be passionate. (24)

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

The action undertaken from delusion, without regard to capacity and consequences—loss and injury to others—that is declared to be dark. (25)

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्त्ता सात्त्विक उच्यते ॥ २६ ॥

Liberated from attachment, not egoistic, endued with firmness and confidence, unchanged by success or failure, that actor is called pure. (26)

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

Impassioned, desiring to obtain the fruit of actions, greedy, harmful, impure, moved by joy and sorrow, such an actor is pronounced passionate. (27)

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

Discordant, vulgar, stubborn, cheating, malicious, indolent, despairful, procrastinating, that actor is called dark. (28)

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥

The division of Reason * and of firmness also, threefold according to the qualities †, hear thou related, unreservedly and severally, O Dhananjaya. (29)

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी॥३०॥

That which knoweth energy and abstinence, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that Reason * is pure, O Pârtha. (30)

* Buddhi. † Gunas.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

That by which one understandeth away Right and Wrong * and also what ought to be done and what ought not to be done, that Reason, † O Pârtha, is passionate. (31)

अधर्मं धर्ममिति या मन्यते तमसा वृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

That which, enwrapped in darkness, thinketh wrong ‡ to be right § and seeth all things subverted, that Reason †, O Pârtha, is of darkness. (32)

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

The unwavering firmness by which, through Yoga, one restraineth the activity of the mind ‖,

* Dharma and Adharma, Right and Wrong in the widest sense, law and lawlessness.

† Buddhi. ‡ Adharma. § Dharma. ‖ Manah.

of the life breaths and of the sense-organs, that firmness, O Pârtha, is pure. (33)

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

But the firmness, O Arjuna, by which, from attachment desirous of fruit, one holdeth fast duty*, desire and wealth, that firmness, O Pârtha, is passionate. (34)

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

That by which one from stupidity doth not abandon sleep, fear, grief, despair, and also vanity, that firmness, O Pârtha, is dark. (35)

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

And now the threefold kinds of pleasure hear

* Dharma.

thou from Me, O bull of the Bhâratas. That in which one by practice rejoiceth, and which putteth an end to pain ; (36)

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

Which at first is as venom but in the end is as nectar; that pleasure is said to be pure, born of the blissful knowledge of the SELF. (37)

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

That which from the union of the senses with their objects at first is as nectar, but in the end is like venom, that pleasure is accounted passionate. (38)

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

That pleasure which both at first and afterwards is delusive of the self, arising from sleep,

indolence and heedlessness, that is declared dark. (39)

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

There is not an entity, either on the earth or again in heaven among the Shining Ones, that is liberated from these three qualities,* born of Matter †. (40)

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

Of Brâhmanas, Kshattriyas, Vaishyas and Shûdras, O Parantapa, the duties ‡ have been distributed, according to the qualities * born of their own natures. (41)

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

* Gunas. † Prakriti.

‡ Karma; it is action arising from the nature fashioned by past thoughts and desires.

Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, wisdom, knowledge, belief in God, are the Brâhmana duty *, born of his own nature. (42)

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

Prowess, splendour, firmness, dexterity, and also not flying from battle, generosity, the nature of a ruler, are the Kshattriya duty *, born of his own nature. (43)

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

Ploughing, protection of kine, and trade are the Vaishya duty *, born of his own nature. Action of the nature of service is the Shûdra duty,* born of his own nature. (44)

* Karma.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

Man reacheth perfection by each being intent on his own duty*. Listen thou how perfection is won by him who is intent on his own duty *. (45)

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

He from whom is the emanation of beings, by Whom all This is pervaded, by worshipping Him in his own duty* a man winneth perfection. (46)

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

Better is one's own duty † though destitute of merits than the well-executed duty † of another.

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* Karma.

† Dharma. There is a subtle difference in these words, here used almost interchangeably. Karma arises from the past; Dharma also so arises, but implies also the law by which the next step in evolution is made.

He who doeth the duty* laid down by his own nature incurreth not sin. (47)

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

Congenital duty *, O son of Kunti, though defective, ought not to be abandoned. All undertakings indeed are clouded by defects as fire by smoke. (48)

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

He whose Reason † is everywhere unattached, the self-subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation.* (49)

* Karma.
† Buddhi.

सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

How he who hath attained perfection obtaineth the ETERNAL, that highest state of wisdom, learn thou from Me only succinctly, O Kaunteya. (50)

बुद्ध्या विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

United to the Reason,* purified, controlling the self by firmness, having abandoned sound and the other objects of the senses, having laid aside passion and malice, (51)

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

Dwelling in solitude, abstemious, speech, body and mind † subdued, constantly fixed in meditation and yoga ‡, taking refuge in dispassion, (52)

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* Buddhi. † Manah.
‡ Some read "dhyânayoga", Yoga of "meditation."

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

Having cast aside egoism, violence, arrogance, desire, wrath, covetousness, selfless and peaceful—he is fit to become the ETERNAL. (53)

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

Becoming the ETERNAL, serene in the SELF, he neither grieveth nor desireth ; the same to all beings, he obtaineth supreme devotion unto Me. (54)

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

By devotion he knoweth Me in essence, who and what I am ; having thus known Me in essence he forthwith entereth into the Supreme.*(55)

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

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* THAT.

Though ever performing all actions, taking refuge in Me, by My grace he obtaineth the eternal indestructible abode. (56)

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

Renouncing mentally all works in Me, intent on Me, resorting to the yoga of discrimination *, have thy thought ever on Me. (57)

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

Thinking on Me, thou shalt overcome all obstacles by My grace: but if from egoism thou wilt not listen, thou shalt be destroyed utterly. (58)

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

Entrenched in egoism, thou thinkest, "I will

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* Buddhi-yoga.

not fight;" to no purpose thy determination; nature will constrain thee. (59)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

O son of Kuntî, bound by thine own duty*born of thine own nature, that which from delusion thou desirest not to do, even that helplessly thou shalt perform. (60)

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

The Lord dwelleth in the hearts of all beings, O Arjuna, by His illusive Power † causing all beings to revolve, as though mounted on a potter's wheel. (61)

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

Flee unto Him for shelter with all thy being, O Bhârata; by His grace thou shalt obtain supreme peace, the everlasting dwelling-place. (62)

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* Karma. † Mâyâ.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

Thus hath wisdom, more secret than secrecy itself, been declared unto thee by Me; having reflected on it fully, then act thou as thou listest. (63)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

Listen thou again to My supreme word, most secret of all; beloved art thou of Me, and steadfast of heart, therefore will I speak for thy benefit. (64)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

Merge thy mind * in Me, be my devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to Me. (65)

* Manah.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

Abandoning all duties * come unto Me alone for shelter; sorrow not, I will liberate thee from all sins. (66)

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

Never is this to be spoken by thee to anyone who is without asceticism, nor without devotion, nor to one who desireth not to listen, nor yet to him who speaketh evil of Me. (67)

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयम् ॥ ६८ ॥

He who shall declare this supreme secret among My devotees, having shown the highest devotion for Me, without doubt he shall come to Me.† (68)

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* Dharmas.

† Some read "asamsayah," which would mean "being freed from doubts."

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

Nor is there any among men who performeth dearer service to Me than he, nor any other shall be more beloved by Me on earth than he. (69)

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

And he who shall study this sacred dialogue of ours, by him I shall be worshipped with the sacrifice of wisdom. Such is My mind. (70)

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभांल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥७१॥

The man also who, full of faith, merely heareth it unreviling, even he, freed from evil, obtaineth the radiant worlds of the righteous. (71)

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रणष्टस्ते धनञ्जय ॥ ७२ ॥

Hath this been heard, O son of Prithâ, with one-pointed mind? Has thy delusion, caused by unwisdom, been destroyed, O Dhananjaya? (72)

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

Arjuna said :

Destroyed is my delusion. I have gained knowledge * through Thy grace, O Immutable one. I am firm, my doubts have fled away. I will do according to Thy word. (73)

सञ्जय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

Sanjaya said :

I heard this marvellous dialogue of Vâsudeva, and of the great-souled Partha, causing my hair to stand on end. (74)

---

* Literally "memory".

व्यासप्रसादाच्छ्रुतवानेतद् गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

By the favour of Vyâsa I listened to this secret and supreme yoga from the Lord of Yoga, Krishna Himself, speaking before mine eyes. (75)

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

O King, remembering, remembering this marvellous and holy dialogue between Keshava and Arjuna, I rejoice again and again. (76)

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७॥

Remembering, remembering, also that most marvellous form of Hari, great is my wonder, O King. I rejoice, again and again. (77)

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

Wherever is Krishna, Yoga's Lord, wherever

is Pârtha, the archer, assured are there prosperity, victory and happiness. So I think.* (78)

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे संन्यासयोगो नामाष्टादशोऽध्यायः ॥ १८॥

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श्रीकृष्णार्पणमस्तु ॥ शुभं भवतु ॥

Thus the BHAGAVAD-GITA hath ending.

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* Shri Shankaracharya's reading would run, translated: "There is prosperity, victory, happiness, and firm morality."

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